

THE
CHRISTIAN OBSERVER.

No. 26.]

FEBRUARY, 1804.

[No. 2. Vol. III.]

RELIGIOUS COMMUNICATIONS.

ACCOUNT OF THE EXECUTION OF ARTHUR LORD CAPEL, MARCH 9, 1649.

THE execution of the Duke of Hamilton and the Earl of Holland having been performed, the Lord Capel was brought to the scaffold, and in the way he put off his hat to the people on both sides: and being come upon the scaffold, Lieutenant-colonel Beecher said to him, is your chaplain here?

Capel. No, I have taken my leave of him. And perceiving some of his servants to weep, he said, Gentlemen, refrain yourselves, refrain yourselves. And turning to Colonel Beecher, he said, What! did the lords speak with their hats off, or no?

Col. Beecher. With their hats off. And then coming to the front of the scaffold, he said, I shall hardly be understood here, I think; and then began his speech as followeth:

"The conclusion that I made with those that sent me hither, and are the cause of this violent death of mine, shall be the beginning of what I shall say to you. When I made an address to them, (which was the last) I told them with much sincerity, that I would pray to the God of all mercies, that they might be partakers of his inestimable and boundless mercies in Jesus Christ; and truly I still pray that prayer; and I beseech the God of heaven forgive any injury they have done to me, from my soul I wish it: and this I tell you as a Christian, to let you see I am a Christian. But it is necessary I should tell you somewhat more, that I am a Protestant; and truly I am a Protestant, and very much in love with the profession of it, after the manner as it was established in England by the thirty-nine articles; a blessed way of profession,

and such an one as truly I never knew any so good. I am so far from being a Papist, which somebody has very unworthily at some time charged me withal, that truly I profess to you, that though I love good works, and commend good works, yet I hold they have nothing at all to do in the matter of salvation; my anchor-hold is this, That Christ loved me, and gave himself for me: this is that that I rest upon.

"And truly something I shall say to you as a citizen of the whole world, and in that consideration I am here condemned to die, contrary to the law that governs all the world, that is, the law of the sword; I had the protection of that for my life, and the honour of it; but I will not trouble you much with that, because in another place I have spoken very largely and liberally about it. I believe you will hear by other means what arguments I used in that case: but truly that which is stranger, you that are Englishmen, behold here an Englishman before you, and acknowledged a peer, not condemned to die by any law of England, not by any law of England; and, shall I tell you more? (which is strangest of all) contrary to all the laws of England that I know of. And truly I will tell you, in the matter of the civil part of my death, and the cause that I have maintained, I die (I take it) for maintaining the fifth commandment, enjoined by God himself, which enjoins reverence and obedience to parents. All divines on all hands, though they contradict one another in many several opinions, yet all divines on all hands do acknowledge, that here is intended magistracy and order; and certainly I have obeyed that magistracy and that order

under which I have lived, which I was bound to obey; and truly, I can say it very confidently, that I do die here for keeping, for obeying that fifth commandment given by God himself, and written with his own finger: and now, Gentlemen, I will take this opportunity to tell you, that I cannot imitate a better nor a greater ingenuousness than his, that said of himself, for suffering an unjust judgment upon another, himself was brought to suffer by an unjust judgment. Truly, Gentlemen, that God may be glorified, that all men that are concerned in it may take the occasion of it, of humble repentance to God Almighty for it: I do here profess to you, that I did give my vote to that bill against the Earl of Strafford; I doubt not but God Almighty hath washed that away with a more precious blood, the blood of his own son, and my dear Saviour Jesus Christ; and I hope he will wash it away from all those that are guilty of it. Truly, this I may say, I had not the least part nor degree of malice in doing of it; but I must confess again to God's glory, and the accusation of mine own frailty, and the frailty of my nature, that it was unworthy cowardice not to resist so great a torrent as carried that business at that time. And truly, this, I think, I am most guilty of, of not courage enough in it, but malice I had none; but whatsoever it was, God, I am sure, hath pardoned it, hath given me the assurance of it, that Christ Jesus his blood hath washed it away; and truly, I do from my soul wish, that all men that have any stain by it may seriously repent, and receive a remission and pardon from God for it. And now, Gentlemen, we have an occasion from this intimation to remember his Majesty our king that last was; and I cannot speak of him, nor think of it, but I must needs say, that in my opinion, who have had time to consider all the images of the greatest and virtuouslest princes in the world; and, in my opinion, there was not a more virtuous and more sufficient prince known in the world than our gracious King Charles that died last: God Almighty preserve our king that now is, his son; God send him more fortune and longer days; God Almighty so

assist him, that he may exceed both the virtues and sufficiencies of his father. I pray God restore him to this kingdom, and unite the kingdoms one to another, and send a great happiness both to you and to him, that he may long live and reign among you, and that that family may reign till thy kingdom come, that is, while all temporal power is consummated: I beseech God of his mercy give much happiness to this your king, to you that shall be his faithful subjects by the grace of Jesus Christ.

"Truly I like my beginning so well that I will make my conclusion with it; that is, that God Almighty would confer, of his infinite and inestimable grace and mercy, to those that are the cause of my coming hither, I pray God give them as much mercy as their hearts can wish; and for my part I will not accuse any one of them of malice, truly I will not, nay, I will not think there was any malice in them. What other end there is, I know not, nor will I examine; but let it be what it will, from my very soul I forgive them every one. And so the Lord of heaven bless you all, God Almighty be infinite in goodness and mercy to you, and direct you in those ways of obedience to his commands, to his Majesty, that this kingdom may be an happy and glorious nation again, and that your king may be an happy king in so good and so obedient people: God Almighty keep you all; God Almighty preserve this kingdom; God Almighty preserve you all."

Then turning about and looking for the executioner, (who was gone off the scaffold) he said, "Which is the gentleman? Which is the man?" Answer was made, he is coming: he then said, "Stay, I must pull off my doublet first, and my waistcoat." And then the executioner being come upon the scaffold, the Lord Capel said, "O friend, prithee come hither." Then the executioner kneeling down, the Lord Capel said, "I forgive thee from my soul, and not only forgive thee, but I shall pray to God to give thee all grace for a better life. There is five pounds for thee; and truly, for my clothes, and those things, if there be any thing due to you for it, you shall be fully recompensed; but I desire my

body may not be stripped here, and nobody to take notice of my body but my own servants. Look you, friend, this I shall desire of you, that when I lie down you would give me time for a particular short prayer."

L. Col. Beecher. Make your own sign, my lord.

Capel. "Stay a little: which side do you stand upon?" (speaking to the executioner. ("Stay, I think I should lay my hands forward that way (*pointing fore-right*);") and answer being made, yes; he stood still a little while, and then said, "God Almighty bless all this people; God Almighty stanch this blood; God Almighty stanch, stanch, stanch this issue of blood. This will not do the business: God Almighty find out another way to do it." And then turning to one of his servants, he said, "Baldwin, I cannot see any thing that belongs to my wife; but I must desire thee and beseech her, to rest wholly upon Jesus Christ, to be contented, and fully satisfied." And then speaking to his servants, he said, "God keep you; and, Gentlemen, let me now do a business quickly, privately; and pray let me have your prayers at the moment of death, that God would receive my soul."

L. Col. Beecher. I wish it.

Capel. "Pray, at the moment of striking, join your prayers, but make no noise (*turning to his servants*;) it is inconvenient at this time."

Servant. My lord, put on your cap.

Capel. "Should I, what will that do me good? stay a little, it is well as it is now." (*As he was putting up his hair.*)

And then turning to the executioner, he said, "Honest man, I have forgiven thee, therefore strike boldly, from my soul I do it."

Then a gentleman speaking to him, he said, "Nay, prithee be contented, be quieted, good Mr. — be quiet."

Then turning to the executioner, he said, "Well, you are ready when I am ready, are you not?" And stretching out his hands, he said, "Then pray stand off, Gentlemen." Then going to the front of the scaffold, he said to the people, "Gentlemen, though I doubt not of it, yet I think it convenient

to ask it of you, that you would all join in prayers with me, that God would mercifully receive my soul, and that for his alone mercies in Christ Jesus. God Almighty keep you all."

Execut. My lord, shall I put up your hair?

Capel. "Ay, ay, prithee do;" and then as he stood lifting up his hands and eyes, he said, "O God, I do with a perfect and a willing heart submit to thy will: O God, I do most willingly humble myself." And then kneeling down, said, "I will try first how I can lie;" and laying his head over the block, said, "Am I well now?"

Execut. Yes.

And then, as he lay with both his hands stretched out, he said to the executioner, "Here lie both my hands out; when I lift up my hands thus, (*lifting up his right hand,*) then you may strike."

And then, after he had said a short prayer, he lifted up his right hand, and the executioner at one blow severed his head from his body, which was taken up by his servants, and put, with his body, into a coffin, as the former.

To the Editor of the Christian Observer.

I FEEL some regret, that the question concerning the supposed speaker in the celebrated passage, Rom. vii. 14—25, has been started in your pages. Yet since it has been brought forward, I think it merits more attention than it has received from your correspondents.

You remark, at p. 96 of the second volume, that St. Augustine first introduced that interpretation of the passage, which considers it as the Apostle's present experience at the time he wrote. If the father himself is to be believed, this assertion is unquestionably erroneous; for he explicitly says, "I am neither the only one, nor the first, who has thus understood this passage of St. Paul." His words are, *Non ego solus aut primus hunc locum Pauli ita intellexi; sed sic quoque intellexit Hilarius, Gregorius, Ambrosius, et ceteri Ecclesiæ sancti notique Doctores, qui et ipsum Apostolum adversus carnales concupiscentias, quas habere*

nolebat et tamen habebat, strenuè conflixisse, eundumque conflictum suum illis suis verbis contestatum fuisse senserunt. Contra. Pelag. lib. vi. cap. 11. You have probably been led into this mistake by the following assertion, quoted from Vorstius by Pool: *De non renatis locum accipiunt omnes veteres ante Augustinum*; which, as we have seen, is flatly contradictory to St. Augustine's own declaration.

You, however, justly observe, that St. Augustine at first adopted the opinion that St. Paul, in this place, described neither his own existing state, nor that of a regenerate person; but that he afterwards retracted this sentiment. His latter interpretation was, therefore, the opinion of his maturer mind. As many of your readers may be disposed to attach a considerable degree of weight to his judgment, I beg leave to quote his own words respecting this alteration of his opinion. *Ego putabam verba ista apostolica dici non posse nisi de iis quos ita haberet carnis concupiscentia subjugatos ut facerent quicquid illa compelleret, quod de Apostolo, dementis est credere; sed postea melioribus et intelligentioribus cessi, vel potius ipsi (quod fatendum est) veritati: ut viderem in illis Apostoli verbis gemitum esse Sanctorum contra carnales concupiscentias dimicantium.* Opera tom. vii. col. 1135 and 1136. And in the twenty-third chapter of his book of Retractations, he says, *Potest quisque Sanctus, sub gratiâ positus, dicere ista omnia.* In the following passage, he gives the principal arguments upon which he grounds the interpretation latterly adopted by him; *Concedimus Apostolum, a v. 7, ad 14, agere de homine non renato; at a v. 14, usque ad finem, agit de homine renato. Quod probamus, quia Apostolus, v. 9, 10, 11, perpetuò loquitur in præterito; a versu autem 14, incipit loqui in præsentem tempore.* “Ego,” inquit, “carnalis sum,” non eram, &c. Secundo, quia descriptio subjecti ita se habet, a v. 14, ut nemini nisi renato competat; etenim pugna inter carnem et spiritum non est nisi in regenitis. Consule v. 15, 17, 22. Ipsa delectatio boni non nisi gratiæ deputanda.

These quotations from St. Augustine are given upon the authority of Cradock's Apostolical History, in the margin of which useful book I found them, at p. 238.

You have subjoined a very unsatisfactory note on this text from Dodridge; unsatisfactory I call it, because it is in the irresolute and indecisive tone which was too frequent with that excellent man, and which has been an occasion of no small injury to many of his pupils and admirers. Allow me to copy a note on this subject from his cotemporary Guyse—a commentator always able, manly, and decisive; who has adopted and amplified St. Austin's arguments, and in such a manner as appears to me to be conclusive.

“That the Apostle here, and in the following verses to the end of the chapter, speaks of himself, with relation to what he found *after* he had been renewed and called by grace, appears from his changing the tense when he enters upon this branch of his discourse. Whereas he spoke, in the former part of the chapter, of what he was before conversion; he now all along speaks of himself in the present tense, with regard to what he experienced after he was converted, in the struggles that passed in his own soul between the remainders of indwelling corruption, and the principle of grace, which was wrought in him. Accordingly, in relating this conflict, from the beginning to the end, he speaks of two contrary principles, in such a manner as to distinguish his renewed self from sins that dwelt in him, and personalizes *sin* and *grace* under the character of two I's, as though they were two different persons in him, (ver. 15—19.) One of these he calls *the law of sin in his members, the flesh, and the sin that dwelt in him*; and the other, *his mind, the law of his mind, and the inner man*, (ver. 20, 22, 23, 25.) And the strongest expressions he uses to set forth the power of the sinful principle, such as *his being sold under sin, brought into captivity to the law of his members, and serving the law of sin with the flesh*, (ver. 14, 23, 25,) are by no means in-

consistent with a regenerate state, if we consider them (which the tenor of his expressions intimates we should) as relating, not to the general course of his life, but only to some particular acts, and to a sort of *involuntary* subjection on some occasions, and at some certain seasons, through the lusting or willing of the flesh against the spirit, which he elsewhere represents to be the case in true believers themselves, (Gal. v. 17.) But the *high things* he mentions of his habitually *disallowing and hating the evil which he did*, insomuch that it was not so properly *he himself that did it, but sin that dwelt in him*; and of his *consenting to the law that it is good, delighting in it after the inner man, and serving it with the mind*; so that *he himself served it*, his understanding, will, and affections, every faculty of his soul were set with a holy bias towards it: (ver. 15, 16, 17, 22, 25.) All this is much more than can be justly said of any unregenerate man whatsoever, whose judgment and conscience draw one way, while his will and affections draw another, in his conflicts with sin; but the approbation of his mind, the consent of his will, and the delight of his affections, are never *habitually and unitedly* set for that which is good. Nor do the Apostle's groanings under the body of sin, and for deliverance from it, together with his thankful confidence of *deliverance through Jesus Christ*, (ver. 24, 25,) agree to any, but those that have the grace of God in truth. We may add to all this, what to me, though not observed, as far as I find, by any expositors, is a decisive evidence, that in these verses the Apostle speaks of himself as *regenerate*, viz. that the style he here uses is entirely different from that in which he speaks of unregenerate men, in the foregoing and following context. There he represents them, as *obeying sin in the lusts thereof, as yielding themselves servants to obey it, and their members as servants to uncleanness and to iniquity*, (chap. vi. 12, 13, 16, 19,) as being *in the flesh*; when the motions of sins, which were by the law, worked in their members to bring forth fruit unto death,

(chap. vii. 5.) as being *after the flesh and carnally minded*; and as *minding the things of the flesh, and walking after the flesh*, and having such *enmity against God*, that they neither were, nor could be *subject to his law or please him*, (chap. viii. 5—8.) But nothing of this kind occurs in the account he here gives of himself. Let, therefore, any one attentively and impartially read and compare the several parts of these chapters, and then judge whether there be not many of the terms, under which the Apostle speaks of himself in this chapter, from the fourteenth verse to the end, that can never be reconciled to his own description of an unregenerate man in those other passages; and whether they may not be all fairly reconciled to the opposite descriptions, which he there intermingles of believers as *yielding themselves to God, and obeying from the heart that form of doctrine, which was delivered to them, as being spiritually minded, and minding the things of the spirit, and walking after the spirit*, and the like, in the most prevailing bent of their hearts, and general course of their lives." J. P.

To the Editor of the Christian Observer.

I was induced by your correspondent's (C. L.) criticism in your second volume, p. 727, on Isaiah lxiv. 6. "All our righteousnesses are as filthy rags," to examine the subject with some care; and as I have good reasons for wishing to be satisfied about it, I shall be obliged to you to insert the following remarks in your useful publication.

A singular noun, like that *plural* in the passage abovementioned, is rendered *ornament or ornaments*, Exod. xxxiii. 4, 5, 6. 2 Sam. i. 24. Is. xlix. 18. Jer. ii. 32. iv. 30. Ezek. xvi. 7, 11. xxiii. 40. and perhaps in some other places. I say a singular noun, though sometimes translated as plural, because the old lexicons considered it as such; the construction in some places (the points out of the question) absolutely require it to be so considered, as it is neither *in regimine*, nor with an *affix*; and especially, because in Ezek. xvi.

7. the words rendered *excellent ornaments* are in the original and in the margin *ornament of ornaments*, the first word being the same as in the other places, the second being the only instance in which the plural of that word occurs in the whole scripture, at least as far as I can find; and this plural is regularly formed from the singular which precedes it,* (though some consider it as a dual.) In none of these places is the epithet *gaudy* necessarily implied. In some, as Is. xlix. 18, it cannot be admitted: it is simply a substantive: and, how far, being added to the word *garment* can entitle it to that epithet I do not determine. According to this interpretation it is literally a *garment of ornaments*, and in what sense they who confessed themselves to be "*all as an unclean thing*" could properly add, "*and all our righteousnesses are as a garment of ornaments,*" may be the subject of future consideration. The plural word in Is. lxiv. 6. not only differs from the plural Ezek. xvi. 7. in respect of the masoretick pointing, but by the want of the additional *Jod*, and is the plural from ער not ער. One meaning of the root is to *remove* or *take away* (Prov. xxv. 8.) and from this meaning the word in question is supposed to signify *sordes*, *quod ab oculis removeri solent*; filthiness, because it is usual to remove them from the sight, or *rejectimenta*, things to be cast away; in this sense it is literally a *garment of filthiness*, which to me appears more consistent with the context than the other interpretation, as also the most ancient; but I should be glad to receive further light on the subject. It being evidently the contrast to the robe of righteousness mentioned Is. lxi. 10, no doubt the *pointing* joined to the consideration of the context, had great weight with the venerable translators of the scripture; and, unquestionably, this is often an useful guide to the proper reading, though not always to be adhered to. Castalio translates the clause *panniculus abjectissimus*, the Septuagint has the same

* ער ער ער nouns masculine take in the plural as ער a tooth, ער ער a kid, ער. Vid. Grey's Heb. Gram.

sense, and so has our old version, though not so well expressed: and, considering the passage (as I do) to be a prophetic prayer, suited to the case of the Jews when converted to their long rejected Messiah, and the clause as referring to their own righteousnesses on which they had hitherto depended, there seems to be a peculiar propriety in the humiliating language: and whether, compared with the perfect rule of the holy law, and in respect of justification before God, it be too humiliating even for *true Christians* concerning their *best works*, I very much question. Since, though as fruits of the spirit they are intrinsically good, there is in them all a mixture of evil and very many defects.

T. S.

For the Christian Observer.

"EVERY man praying or prophesying, *having his head covered*, dishonoureth his head; for a man *ought not to cover his head*, forasmuch as he is the image and glory of God." 1 Cor. xi. 4 and 7.

These words of the Apostle have been to me a subject of perplexity, since it is well known (as Dr. Whitby and others have proved) to have been the custom, not only among the Greeks and Romans, to appear in religious assemblies with their heads covered, but it is certain that the Jewish priests, by divine appointment, appeared thus, with a kind of turban (called bonnets, Exod. xxviii. 40.) during their sacred ministrations. However this difficulty seems to be removed by Dr. Doddridge (Fam. Exp. note, sect 21. vol. 4.) who mentions a custom which prevailed in the synagogue of the men wearing veils, and he supposes the Corinthians had adopted it out of regard to pharisaical traditions. Comparing this passage with that in the next epistle (chap. iii. 13. to the end,) I am led to conclude, that if veils were worn it was only by those who ministered in the synagogue, and that they were used in commemoration of the veil of Moses which covered the glory of his countenance when he spake with the people. R. Menachem on Ex. xxxiv. 33. says, "that the former ancients of Israel, at the reading

of the book of the law, *covered their faces*, and said, he that heareth from the mouth of the reader is as he that heareth from the mouth of Moses." If this usage of the synagogue was introduced by the judaizing teachers into the Corinthian Church, it was evidently done with a view to exalt the glory of the Mosaic dispensation, which accounts for the Apostle's reprehension of it in this epistle, and allusion to it in the next: here, as foreseeing the opposition of these Jewish zealots, he closes the subject by saying, "But if any man be contentious *we* have no such custom, neither the Churches of God." It also deserves to be considered, that no covering of the head, except that of the *veil*, has in any country been made the symbol of subjection; but the Apostle argues from its being such for the propriety of women being veiled if they prayed or prophesied in a religious assembly; and we can hardly suppose that two different coverings of the head are meant to be expressed in the same passage. A. A.

P. S. Dr. Doddridge's version of 2 Cor. iv. 3.—"*But if our Gospel be under a veil too, it is veiled to those that are perishing*," is evidently more consonant to the original, and agreeable to the context than our common translation, and tends to confirm the explanation above given.

To the Editor of the Christian Observer.

I PRAY you, good Christian Observer, in reading your Bible, did you ever observe any people or congregation choosing and appointing their own minister? I want to know whereabouts this custom hath any *scriptural foundation*; for I confess unto you, that I could never see such a thing in all the New-Testament; and shall be much obliged to either Dr. Haweis, who talks so much about it, or any of our dissenting brethren, to shew it to me. I recollect that Mr. Milner says, that the Apostles themselves, and not those who were to be hearers, were the choosers of ministers of the Gospel in their days; and, as indeed there never has been a sufficient discernment in the generality of mankind to choose their own pastors, Christ. Observ. No. 26.

I cannot but suppose, that if good *bishops* should, even without the votes or suffrages of the people, send forth a minister into every Church, their conduct, in this particular, would be truly apostolic. At the first hearing, the word *χειροτονεῖν*, which literally signifies *to stretch out the hand*, does, it must be owned, seem to lean to the dissenting way of managing this business; but it is very remarkable, that we read of the Apostles *χειροτονήσαντες πρεσβυτέρους καὶ ἐκκλησίαν* (Acts xiv. 23.) having ordained elders or presbyters in every Church *without the call, vote, or suffrage of any body*. Likewise Josephus in Ant. lib. vi. chap. iv. § 2. tells us of *Βασιλεὺς ὑπὸ τῶ Θεοῦ χειροτονηθεὶς*, a king appointed of God, not surely, my good Sir, by the call or suffrage of the people. In fact, it seems most evident, that, in the New Testament, wherever we meet with this word expressing ordination, or an appointment to the pastoral charge, it always means to ordain or appoint to the office *without any votes or suffrages whatsoever*; for the brother *χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν* appointed or "chosen by the Churches" to travel *συν τῇ χάριτι ταύτῃ*, with this favour [of charity] is nothing at all to the purpose. What *congregational* call were those elders ever to have whom, at Crete, Titus was to ordain in every city? Tit. 1. 5. Therefore, however *reasonable* many may think the dissenting mode of choosing their own ministers, it cannot be considered *scriptural* by

Your approving reader,

CHEIROTONETHEIS.

To the Editor of the Christian Observer.

BEING called upon by "A constant Reader" of the Christian Observer, in consequence of a quotation I gave from Robert Barclay, to explain how far his Apology is to be considered as a Test of the Quakers' Principles, it might, I apprehend, be sufficient to say, that the public notoriety of the fact, and its acknowledgment as such, both by the society and others, as appears from the controversies to which it gave rise; together with the declaration of the author in his address to King Charles the Second prefixed to the work, "that it

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contained a true account of this people's principles," are together such proofs as to supersede the necessity of any other. Stronger evidence is, however, easily added. The first publication of the work was under the sanction of the society; and it having passed through two or three editions in English, as well as some in other languages, before Leslie could have written the controverted passage, are circumstances which fix upon him a wilful misrepresentation of the society.

Besides the above information respecting the Apology, it may be proper to add, that it was first printed in Latin in 1676, has since passed through eight editions in English under the sanction of the society, besides one printed in Dublin, and another at Birmingham by Baskerville. It has likewise undergone three editions in German, two in Dutch, two in French, one in Spanish, and one in Danish; also a second edition in Latin. All or most of these in foreign languages have likewise been at the direction and expense of the society; and a year never elapses without a public recognition of the work by the society at large, by reading over a list of books in their annual meeting, in order to consider of the republishing of such as are nearly out of print. Nor is this all, it is a book, and as far as my knowledge extends, the only book which has been given by the society to many of the public libraries in Europe, as well as to some sovereigns and ambassadors, for conveying a correct information of their principles, and for counteracting those misrepresentations with which adversaries, such as Leslie, have endeavoured to impress the public mind.

It is presumed, that the preceding will be deemed a sufficient proof that "the Apology of Robert Barclay is generally received among the Quakers as the standard of their doctrine, and the test of their orthodoxy." I believe it is not so "unquestionable a fact" as a reader of Leslie may suppose, "that many persons, calling themselves Quakers, have expressed themselves on the subject of the atonement in such terms as fully to justify the representation made by Leslie;" and believing also that no writings can be proved to have

existed to substantiate this charge, I consider the question respecting their rejection as premature. However thus much may be said, that unsoundness respecting the christian faith is not only censured by the society of Quakers, but it is, perhaps, the only christian society in England which supports its discipline in such a manner, as to disown those members who by word or writing profess or propagate deistical principles; when, after due labour, such cannot be brought to the acknowledgment of their error.

I must beg leave to caution your Constant Reader against forming his opinion of the Quakers, and indeed of any society, from the representations of their avowed opposers; and especially from such as Leslie. His publications against that society were answered soon after they appeared; and they who desire to see his charges against the Quakers refuted, particularly those contained in "The Snake in the Grass," are referred to a Reply by Joseph Wyeth, printed in 1699, entitled, "A Switch for the Snake; being an Answer to the third and last Edition of the Snake in the Grass, wherein that Author's Injustice and Falshood both in Quotation and Story are discovered and obviated."

With respect to the allusion to the sentiments of William Law on the doctrine of the atonement, it may be sufficient to say, that I am unacquainted with them; and so, I apprehend, is a large majority of the Quakers. I am, indeed, at a loss to conceive what this society has to do with Law's sentiments on the present occasion. I suppose he was a clergyman of the Church of England, or, at least, one who had taken orders. Some of his writings I have read, and consider them as containing a great mixture of truth and error; and although some of his sentiments may coincide with those of the Quakers, they can by no means follow him in those labyrinths of mysticism, in which he appears to be a follower of Jacob Boehmen.

H. T.

To the Editor of the Christian Observer.

THE subject of Sunday-drilling has been often adverted to in your pages,

and has been ably combated on *religious* grounds in a late pamphlet by the Reverend Mr. Cooper. But, alas! Sir, what avail religious arguments opposed to political expediencies? what efficacy have motives of religion weighed against the suggestions of worldly interest? they are as the small dust upon the balance.

I have wished, therefore, Mr. Editor, to see the subject taken up on *other* grounds, and the advocates for Sunday-drilling met upon their own principles. While the practice is questioned as an offence against God, and a breach of his laws, the temper of the times will not even allow it a serious discussion; but a sneer at scrupulous consciences, and an exclamation against puritanical preciseness, will settle the business.

Let us then suppose, that the sabbath is no divine institution, that the fourth commandment is no longer obligatory. The most *liberal* and *rational* of our modern Christians will be satisfied probably with this concession, and will, on their part, it is hoped, be ready to grant us, that religion is a useful auxiliary to human laws, and ought by all means to be cultivated and promoted, at least, among the common people. I ask no more. If sound policy require that the people be religious, the sabbath should be sacred. No means were ever more inseparable from the end, than this institution and the preservation of the religious principle in the world. The existence of any religion at all depends upon it, and the manner of its observance affords, perhaps, the truest indication of the quantum of religion and good morals in any country. In Scotland, according to all accounts, the sabbath is more strictly kept than in any other christian nation, and in Scotland more piety and better morals prevail throughout the middle and lower classes of society than are to be found elsewhere. In England a looser practice is very general, and the manners of the people are proportionably relaxed. There is less patient industry, sobriety, chastity, &c. among us than among our fellow-subjects of the north. Yet even with us, (thanks be to God) the sanctity of the sabbath

has hitherto been preserved in a degree greatly beyond what is known in the nations of the continent; and, accordingly, if our manners suffer on a comparison with those of the Scottish commonalty, they nevertheless assume a consolatory aspect when contrasted with the vices of Italy, France, and Germany. The religious ignorance and gross profligacy of the *Catholic* parts of continental Europe may exceed, perhaps, what is found in the *Protestant*; but in both, (so far as my information goes) the Sunday is the great day of festivity and dissipation, and in both the standard of morals is sunk many degrees below the point at which it stands with us.

The influence of the sabbath, I am inclined, Sir, to think, operates more extensively and beneficially than even its best friends are aware of. It not only affords to the poor man, who is religiously disposed, almost the only means of instruction, and the chief opportunities of devotion, which his situation admits of; but it may, and I doubt not *does*, produce some effect in the way of restraint on many of those who habitually neglect its ordinances and violate its rest. The regular recurrence of this period of devotion; the abstinence from ordinary secular occupations and public amusement, which it imposes upon every man; the resort of his neighbours to places of worship, if he frequent them not himself; the very sound of the bells which announce the hours of divine service and call to prayer—all these circumstances must make some impression on the most thoughtless of mortals; they prevent his quite forgetting that there is a God; they keep up in his mind, however unwillingly, the idea of responsibility to some supreme power; they prevent the religious principle, in short, from becoming altogether extinct. And who can tell how much evil (of the more atrocious and pernicious kinds at least) is hereby checked and arrested in its progress, which otherwise would be perpetrated to the augmented criminality of the offender, the aggravated injury of society, the more rapid filling up of the measure of national iniquity? Thus the secret, unobserved, good influence of the Sunday may be incalculable. Indeed

its obvious incontestable benefits place its importance in so conspicuous a light that even infidels must see it, if they have any regard to the peace and good order of the world, and do not wish the total dissolution of Society; nay, so universally is this acknowledged, that, I dare say, not an individual of all those in both houses of parliament, who lately voted for Sunday-drilling, would lend his support to a bill for the *abolition* of the sabbath. But if the abolition of the day would be bad policy, can the needless violation of it be good policy? It is, indeed, difficult to determine which of the two is most impolitic and pernicious. By the *former*, those laws which the piety of our forefathers framed for preventing the profanation of the sabbath would be abrogated directly and professedly; by the *latter*, the abrogation is virtual and indirect, but scarcely less effectual. The principles on which those laws were founded, and the ends which they were intended to promote, our present legislature seem to me, by their late conduct, to have, as much as in them lay, subverted, defeated, and stigmatized. They have set up, and with all the weight of their authority they support, a counter-principle, which, if acted upon must, as Mr. Cooper has well shewn, completely secularize the day, and frustrate all the ends of its institution; the principle, I mean, "that the law of God may be broken without concern or guilt, whenever it may chance to interfere with the worldly views and interests of mankind."—Cooper's Phamphlet on Sunday Drilling.

That the measure was necessary it is in vain to plead. The most ordinary understanding must perceive, that there can exist no necessity for doing that on a Sunday which is to be done only twice or thrice in the week; for what shall prevent any man, who has not religion enough to restrain him, from adopting a precedent so well suited to his inclination, and provided for him under the most imposing and commanding of all earthly sanctions, that of the collective wisdom, learning, and dignity of his country? By such a precedent, will not the timid be emboldened, and the profligate be hardened in their cus-

tomary profanations of this holy season? With what face can a religious magistrate or clergyman attempt in future to enforce the laws for the due observance of the Lord's day, when the lawgivers themselves have thus taught the people to regard these laws as obsolete, and to hold in contempt as weak and superstitious, the principles on which they were framed? But an evil remains to be noticed, which appears to me of still greater magnitude, and pregnant with still more disastrous consequences.—Has not the measure which I am now deploring a direct and unavoidable tendency to cherish that licentious spirit which the infidelity of the age has generated, which scoffs at all tenderness of conscience as superstitious scrupulosity, and confounds the most solid and scriptural piety;—a piety which rests on no other principles than these, that God is to be obeyed, rather than men, that his favour is better than life, that no earthly advantage can compensate his displeasure,—with the vain imaginations, the baseless dogmas of fanaticism. In saying this, Sir, I speak the language not of anticipation but of fact. What was to be foreseen has happened. Every man who has dared, for fear of offending his God, to avail himself of the privilege which the law allows of declining to exercise on the Sunday, has found himself exposed to the sneer and ridicule of his companions; and is liable to be treated either as a weak enthusiast, or a designing hypocrite; and perhaps, (with equal injury and injustice,) to be even suspected of disaffection to the cause of his king and country. Many more, however, it is to be feared, dreading that contempt which they have not had the virtue to encounter, have violated their consciences by compliance, and thereby lamentably impaired the dominion over their minds of those principles of piety, integrity, and truth, which are the best safeguards of social order and public virtue; and which, therefore, every wise legislator will studiously endeavour to strengthen, and dread to diminish.

What advantage, Sir, can the makers of this law propose, that will balance these evils? What advantage, alas! can balance the weakening of religious

principle throughout a nation, the encouraging of the profane in their contempt of things sacred, the discountenancing of the pious in a firm adherence to the dictates of their consciences, the aiding and abetting of the cause of infidelity by teaching men to *disobey* the scriptures, (which is as bad at least as *disbelieving* them,) and the provoking against us, by all these means, of the God of armies and the giver of victory. But to *hazard* the displeasure of the Almighty at such a crisis, at the very instant when we most want his succour, when our lives, our fortunes, our liberties, our *all* is at stake, is, surely, of all the political errors which a statesman can commit, the most egregious and infatuated. I tremble, Sir, in common with many more who have the cause of religion and their country at heart, at the unhappy omen. May God avert it! May he put it into the hearts, at least, of our bishops (the appointed guardians of our religion and morals) to oppose the continuance of the practice of Sunday-drilling! May he incline the majority of the legislature in both houses to listen to their remonstrances, and by repealing in the present session this part of the general array bill, to "confess their sin,* and give glory to God!" To this prayer, Sir, I am sure, that you, that every true Christian, that every real patriot, will heartily say, amen!

N. G.

To the Editor of the Christian Observer.

ONE of your correspondents, in an early number of the Christian Observer, described a sect of which, as he observed, ecclesiastical history had given no account to the public; namely, the *Anti-sectarian Sect*.

I beg leave, through the medium of your useful miscellany, to bring to light

* This term may seem severe, but I fear it is just. If the measure here censured originated in religious indifference; (the very spirit of infidelity, and which diffuses itself far more widely than the theory,) then the propriety with which the word is used will not be questioned. And even should we suppose it attributable to inadvertence, or to a mistake of judgment in the first instance, yet its continuance, after the experiment of its consequences has been fully made, and much time has been allowed for reflection, will undoubtedly be *sinful*.

another sect which, as it appears to me, has been too much overlooked; and which, I fear, may be now extending its baneful influence in this country.

The sect of which I am going to speak is of great antiquity, as I mean to prove from the most authentic records. It has, indeed, subsisted in all ages, though it has flourished more particularly at certain periods. It prevailed before the deluge; it throve during many periods of the Jewish history; it was in great vigour at the time of our Saviour's appearance; and it also prospered for some time before the reformation. It remarkably declined after each of the two last mentioned æras, but it is now again a large and comprehensive body; and I doubt whether it may not boast a superiority in point of numbers over every other religious party within this kingdom.

The sect to which I allude is at present without a name, but I will give to it a title as descriptive as any which I can devise: I will term it "*the sect of the NON-DOERS*." By this appellation I would denote all that class of persons who maintain the profession of christianity without the practice, including some who are observant merely of its forms, and others who attend also to its doctrines; in short, all those *who say and do not*.

I suspect, Mr. Editor, that both the prophets in the Old Testament, and the apostles in the New, allude to this sect more frequently, and also oppose it more earnestly, than some of our moderns seem to apprehend; and I shall therefore, in the first place, call the attention of your readers to a few scriptural authorities on the subject.

The first of the *Non-doers* recorded in holy writ, whom I shall mention, is *Cain*, a man remarkably condemned in the sacred pages. That he was a professor of religion appears from his offering up sacrifice at the same time with his brother Abel. That he was a *Non-doer* is plain, both from his killing Abel, and also from that passage in the New Testament which says, "And wherefore slew he him? because his own works were evil, and his brother's righteous." It will, perhaps, be objected, that the scriptures, in one part of them describe the error of Cain as consisting in the

want of faith. "By faith Abel offered a more excellent sacrifice than Cain, and became heir of the righteousness of faith." I answer that Cain undoubtedly wanted both faith and works, for the one, if it be genuine (as I am glad to have here the opportunity of observing,) is ever productive of the other; but I likewise reply, that he seems not to have neglected to make a certain *profession* of faith, and that he therefore most clearly is to be ranked among the class of persons of whom I am treating.

My second example of a *Non-doer* shall be *Balaam*. With what excellency did he speak upon religion:—"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Seth."—"Let me die," said he, "the death of the righteous, and let my last end be like his!" And again, "If Balaak should give me his house full of silver and gold, I cannot go beyond the commandment of the Lord to do either good or bad of my own mind." Nevertheless, we are guarded in scripture against the religion of Balaam, since we are there told that he had a heart exercised with covetous practices, "and loved the wages of unrighteousness." He admired the death, but he lived not the life of the righteous. His religion consisted in words rather than in works.

Saul, on whom the divine displeasure fell in so striking a manner, was of the same sect of *Non-doers*. He offered some sacrifices to the Lord, but refused to execute the command which the Lord gave to him; for he spared the best of the sheep and of the oxen which he was required to slay, and therefore it was said to him by the prophet—"Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams."

But not to dwell on the case of individuals, I mean to shew that *the Jews in general* were of the same professing and *non-doing* sect. So strong were their occasional professions, that we

sometimes are in danger of mistaking the Jews for a pious and obedient people. How lively, for example, did their religious joy and gratitude appear to be when they sung their song of triumph at the Red Sea! "The Lord," said they, "is my strength and song, and He is become my salvation." With what humility did they demean themselves at certain seasons under the divine chastisement! "When He slew them, then they sought Him, and they returned, and inquired early after God; and they remembered that God was their rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouths, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant."

Nothing could be more unreserved than that promise of obedience which they made to Joshua. "And they answered Joshua, saying, all that thou commandest us we will do, and whithersoever thou sendest us we will go. According as we hearkened to Moses in all things so will we hearken unto thee." This same Israel, nevertheless, continually "started aside like a broken bow," and repeatedly provoked the Lord to anger.

The Jews who lived in *later periods* are, in like manner, occasionally described by the successive prophets as a professing and yet a sinful people. "To what purpose," says Isaiah, "is the multitude of your sacrifices? Bring no more vain oblations. Incense is an abomination to me. It is iniquity, even the solemn meeting. Wash you, make you clean, put away the evil of your doings from before mine eyes. Cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow."—"Behold," says Jeremiah in the name of the Lord, "I will bring evil on this people, because they have not hearkened unto my words, nor to my law. Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me."—"Trust ye not in lying words saying, the temple of the Lord, the temple of the Lord, the temple of the Lord are we." In like manner,

says the Lord by his prophet Ezekiel, "they sit before me as my people, and they hear thy words, but they will not do them; for with their mouths they shew much love, but their heart goeth after their covetousness; and lo! thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument, for they hear my words, but they do them not."

I am afraid, Mr. Editor, that the very laudable ardour of our zeal for sound doctrine has sometimes led us to contemplate the Jews, and especially the Scribes and the Pharisees, too exclusively in the light of persons who doctrinally erred. They erred both doctrinally and practically; and I will now proceed to shew that their practical error, which I have sufficiently proved to have been condemned in the *Old Testament*, is also very pointedly attacked in the *New*.

John the Baptist, in announcing the new dispensation, begins by declaring, that the Jewish idea of religious privilege without religious practice was now about to be done away. "Think not," said he, "to say unto yourselves we have Abraham for our father; for now also the axe is laid to the root of the tree; every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire." *Our Saviour*, in the beginning of his ministry, I mean in his sermon on the mount, adopts nearly the words of his forerunner. "Every tree," said he, "that bringeth not forth good fruit, is hewn down and cast into the fire. Wherefore by their fruits ye shall know them." At another time, he characterizes the Jews by comparing them to a son who, being commanded to go and work in his father's vineyard, replies, I go, Sir, but went not; and he also repeatedly represents a hypocritical profession of religion to be the great vice of the Scribes and Pharisees. "Wo unto you," said he, "Scribes and Pharisees *hypocrites*." And again, "Beware of the leaven of the Pharisees which is *hypocrisy*." And again, "What they (the Pharisees) bid you observe and do, that do ye; but do not after their works, for *they say and do not*."

St. Paul opens his Epistle to the Ro-

mans by condemning the Jews on the same ground. "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, &c. Thou, therefore, which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that makest thy boast of the law, through breaking the law, dishonourest thou God?" and he had before said, "For not the hearers of the law are just before God, but the *doers* of the law shall be justified."

Is it not therefore clear, that however justly we may charge the general body of the Jews with great doctrinal error, and particularly with the grand error of self-righteousness, one chief point of view in which they ought to be contemplated is that of being *sayers* and not *doers*—professors of religion without the practice of it?

But let it not be supposed that the Jews have been the only body of *Non-doers*, and that the sect expired when the Christian dispensation was established. Some even of the *hearers of Christ* must have inclined to the same error; for how are we otherwise to account for his so strongly guarding them against it. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my father which is in heaven."—"Whosoever heareth these sayings of mine and *doeth* them, shall be likened unto a man that built his house upon a rock. But whosoever heareth these sayings of mine and *doeth them not* (here the *Doers* and the *Non-doers* constitute his great distinction) shall be likened unto a man that built his house upon the sand, and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall thereof."

That *St. Paul* perceived this sect to have gained a footing in the Christian Church is plain from his using such expressions as these—"There are

many unruly and vain talkers and deceivers; they profess that they know God, but in works they deny him." And that he foresaw the growth of it may be inferred from the following prophetic declaration:—"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, having a *form of godliness* but *denying the power thereof*."

That *St. Peter* was afraid of this *non-doing* sect is sufficiently clear from his exhorting Christians to add to their faith virtue, and to virtue many other graces, that so they might not be barren, nor unfruitful, in the knowledge of our Lord Jesus Christ; "for he that lacketh these things," said he, "is blind and cannot see afar off, and has forgotten that he is purged from his old sins."

That *St. Jude* was well aware of the existence of the same sect is implied in his remark, that "certain men had crept in unawares—ungodly men, turning the grace of God into lasciviousness. They are clouds," says he, "without water, trees whose fruit withereth, without fruit, twice dead."

That *St. John* wished to guard his followers against it, appears from his observing to them, "Little children, let no man deceive you; he that *doeth* righteousness is righteous."

And that *St. James* was of the same mind with Christ, and with Paul, and with Jude, and with Peter, and with John, is evident from his saying—"But be ye *doers* of the word and not hearers only, deceiving your own selves."—"What doth it profit, my brethren, though a man say he hath faith, and have not works; can faith save him? Even so, faith, if it hath not works, is dead, being alone; for as the body without the spirit is dead, so faith without works is dead also."

It further appears from the *Book of Revelation*, that towards the close of the first century, when most of the apostles had left the world, the *non-doing* spirit had begun considerably to prevail in some of the Christian Churches; for unto the angel of the Church at Ephesus, John is command-

ed to write—"I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place." And unto the Church of Sardis he is enjoined to write—"I know thy works, that thou hast a name that thou livest, and art dead; for I have not found thy works perfect before God. Remember, therefore, how thou hast received, and heard, and hold fast, and repent."

I request your pardon, Mr. Editor, for being thus particular. It has been my wish in the first place to establish, by the authentic evidence of scripture, the existence of this *non-doing* sect in all the earlier times. I will now speak more briefly of its prevalence in later ages of the Church.

Popery is a religion which has substituted a multitude of forms in the place of religious practice. Under the very plea of piety how much evil has been sanctioned, as well as perpetrated, by the Romish Church. How many unjust wars have been undertaken by Popish princes through a pretended zeal for God! How many corrupt treaties have been formed "In the name of the Most Holy Trinity!" How many distant territories have been violated, under the pretext of propagating the true faith! Who can doubt that many Popes and Cardinals have themselves belonged to the sect of the *Non-doers*; nay, that they have taken it under their special patronage, and have directed their anathemas against those who have been its opponents? This sect has contained the great bulk of the Popish laity. It has at the same time embraced in its capacious arms each order of the clergy. It has flourished within the secret recesses of the very monasteries, and both Franciscans and Dominicans have contributed to swell its numbers.

I have already intimated that the sect of which I speak declined soon after the reformation. That great era introduced both new doctrines and new practice. We Protestants then professed to take our leave of the

Non-doers: but have none of us returned to them? A relaxation soon took place in the reformed national establishment, and, in the time of the First Charles, the degeneracy was such that the term *cavalier* implied at once a son of the Church, and a friend to certain liberties in practice.

But did no *Non-doers* appear among the *Puritans*? Among them also might be seen religious profession without religious practice. "In the name of the Lord" Cromwell and his adherents trampled on the plainest rules of morality. Extremes often meet. He and his fanatics hated popery, and yet they proved themselves to be as true members of that most Popish sect, I mean the sect of the *Non-doers*, as any Cardinal or Pope.

But is the non-doing spirit, at the present time, extinguished? Far from it. The vigor to which it has again attained is the occasion of my now addressing you upon it. This dangerous sect abounds, as I conceive, Sir, at this hour in our cities; it infects our towns; it pervades our villages; it enters our seats of learning and religion; and our very churches and meeting-houses are not free from it.

Permit me, Mr. Editor, to express my hope that you will expend some considerable portion of your zeal in opposing its destructive progress. I am well assured that many of those enemies of our excellent establishment, who are so incessantly labouring to overthrow it, derive their chief strength from that class of sectaries, within the church, of which I have been complaining. These traitors within the citadel should be exposed, as I conceive, Sir, without reserve; for though they may give to us a shew of numbers, be assured that they constitute our chief danger. Exclude the *Non-doers* from among the ranks of Christians, and how invincible would then be the select band which would remain. "One of them would chase a thousand" of the infidels, "and two would put ten thousand of them to flight."

I will add one important observation. By the term *Non-doer*, I have

intended, through the whole of this paper, to denote, not merely those who are inattentive to the plainest duties, but all who fall short of that standard of practice, and who want those peculiar dispositions of the mind which are represented in the scriptures as essential to the follower of Christ. Christianity may be considered, first, as revealing to us new facts; secondly, as founding on these facts new doctrines; and thirdly, as raising on the foundation of these facts and doctrines, the superstructure of a new practice altogether different from that of even the most moral unbelievers. If we disbelieve the historic facts of the Gospel, then we are acknowledged infidels; if we deny the doctrines involved in the facts, then undoubtedly we are heretics; if admitting both the facts and the doctrines, and even if also observing the morality of unbelievers, we attain not to the evangelical practice enjoined by our Lord and his Apostles, we are then of that sect of the *Non-doers* of which I have been speaking.

Does this remark need additional illustration? If so, let me refer your readers to some of those clear delineations of christian practice, and those earnest exhortations to it, which are given in the New Testament.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind."—"Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;"—"even as Christ forgave you, so also do ye: and, above all these things, put on charity, which is the bond of perfectness: and let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul."—"Let no corrupt communication proceed out of your mouth, but

that which is good to the use of edifying."—"And grieve not the Holy Spirit of God." "Wherefore, putting away lying, speak every man truth with his neighbour; for we are members one of another."—"Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, just, pure, lovely, or of good report; if there be any virtue, and if there be any praise, think on these things."—"Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men. See that none render evil for evil, but ever follow that which is good, both among yourselves and to all men. Rejoice ever more. Pray without ceasing. In every thing give thanks, for this is the will of God in Christ Jesus concerning you." "Abstain from all appearance of evil. And the very God of peace sanctify you wholly, and I pray God your whole spirit, soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ." S. P.

For the Christian Observer.

I AM much pleased with the adoption of the name *Augustinian* by your correspondent G. S. O. P. M. as I think it may prove an advantageous substitution for that of *Calvinist*; which, besides being very obnoxious to many who knew little of its import, is applied to numbers who differ considerably, in points both of doctrine and discipline, from that celebrated reformer.

There is one special advantage which might result from this change, and which, considered in the light of charity, is very important, and may well be urged in its favour. We have yet many French Catholics amongst us; motives of policy and piety combine to render efforts for their conversion our duty: but no name through all the Protestant Churches is with them so opprobrious as that of *Calvin*; and it can scarcely be expect-

ed they would read a book, or listen to a conference, connected with it.—Whereas *St. Augustin* being honoured by them as a most eminent father of the church, any deference paid to him would so far conciliate their minds, as to incline them to believe that we possessed more religious knowledge than they have been taught to suppose; and surely, if a name may facilitate the good work of "instructing those that oppose themselves," a name is then valuable.

But it may be further considered, that the Church of Rome, in general, is now shaken by the convulsions of Europe, and it is to be expected that many of its members will be disposed to attend more candidly than heretofore to the doctrines of the reformation; it therefore becomes the duty of Protestants to remove, as much as possible, every obstacle out of their way; what they esteem such may best be learnt from themselves, especially from the controversial writings of *Bosuet* and *Arnaud*; but truth must be separated from the exaggerations of both sides, and, I believe, no book will be found more useful to such as are from duty engaged in such discussions, than *Le Blanc's Theses Theologicae* (Professor of Divinity in the academy of *Sedan*), which has the singular testimony, from Papists and Protestants, of having *justly* stated the controversies between them.

Before I conclude, permit me to express my regret at seeing the word *Calvinist* inserted in the title page of several late respectable publications against the Socinians, as if the controversy rested with them as such; whereby many serious minded persons, who have no information beyond their own circle, are led to imagine that every man who is *not* a Calvinist must be at least verging to Socinianism; and this mistake the Socinians are skilful to improve to the credit of their own party. When the acknowledged fundamentals of christianity are attacked, those who step forth in defence of the common cause should drop all particular names, which, on other occasions, may, like technical

terms, be convenient, when judiciously used, to prevent confusion and avoid needless circumlocution. A. A.

ANSWER TO S. P. ON THE LAWFULNESS OF WAR.

Will the Editors of the Christian Observer permit me again to appear in defence of the Quakers? When a society is singled out, and its principles attacked, it cannot be thought unreasonable, that they should be solicitous that these principles may be rightly understood. The remarks of S. P. in your twenty-first number, on what he is pleased to call "those Prejudices against the Lawfulness of War, which are entertained by the Quakers," seem to require some animadversion.

I do with S. P. "dislike all quibbling in morality;" and frankly acknowledge, that could the present threatened invasion be prevented by such means, as spiked gates, or walls covered with broken glass, I believe the Quakers would readily join in such preventative means to avert an evil, which they unite with their fellow subjects in deprecating, and which appears the effect of an unbounded ambition, that makes its possessor the common enemy of mankind. But the means considered necessary to repel this enemy are very different from such a mode of defence; and I leave it to my readers to determine, whether there is any fair analogy betwixt such means of prevention as S. P. mentions, and those hostile measures made use of by nations engaged in war.

In making this reply, I find great support from the arguments which the Christian Observer has advanced in the same number against duelling, and cordially unite in the observation, that "it is necessary in the first place distinctly to observe, that in the investigation of a point of duty we are ever to beware of confounding the distressing consequences, which may ensue from a particular line of conduct, with the binding principle by which our conduct is to be decided." If this consideration be (as is ably

shewn) sufficient to subvert the most specious arguments in favour of duelling, it is presumed that it will be no less so with respect to war; the evils resulting from which are greater in an incalculable proportion. It is true we cannot plead the law of the land in our favour; but if the law of Christ is, as we believe, decidedly for us, we trust with Christians (and with such we are now arguing) it will be allowed, that no human law can absolve us from it. Now the law of Christ is the law of love, and that even to enemies; it forbids us to return evil for evil; it enjoins us to forgive injuries; and even makes our forgiveness to depend upon it. Whoever considers our blessed Lord's life and doctrine will find it very difficult indeed to reconcile the exercise of those animosities and passions inseparable from war, and from which an inspired apostle tells us they proceed, with those dispositions which the precepts of christianity expressly inculcate. If S. P. can reconcile this supposed difference, if he can shew that wars do not now, as formerly, proceed from those lusts which war in our members; but that it has so far changed its nature, that it is altogether reconcileable with the mild and peaceable doctrines of the Gospel: or if he can shew that it was no part of the object of our blessed Redeemer's coming to produce peace on earth, and good-will toward men, I shall then relinquish to him the palm of victory. But if, on the other hand, these supposed contraries cannot be reconciled, it remains for him to consider how we should act under the circumstances which he mentions.

To assume particular extreme cases, which have arisen under the influence of different principles, is by no means a fair mode of considering a subject; for a nation, which has ever acted under the influence of martial principles, to lay them aside just at the time when O'Connor is raising an insurrection, or Buonaparte attempting an invasion, may serve for a statement to bewilder the judgment, or mislead the understanding; but it is not such a one as

will enable us to decide with clearness on the subject in question. We consider that the peaceable spirit of the Gospel should be united with all the other virtues which it recommends, and which, indeed, are pointed out as its necessary prelude. "The work of righteousness is peace." Truth and justice, meekness and humility, are all essential to a Christian; and, where they are rightly inculcated and imbibed, will produce a reliance on divine providence for protection and support. If with the exercise of these and other virtues, a nation should think it right to lay aside the practice of war, they would have a well-grounded hope that what was suffered to befall them was under that superintending Providence, to which it is ever our duty and our interest patiently to submit. But this is not all; if we take into our calculation the calamities attendant on nations concerned in war, we can hardly suppose any greater, nor indeed so great, afflictions to arise from the abandonment of a system which entails so much misery on mankind; and in which we very frequently find that the justice of a cause is far from ensuring its success.

This peaceable principle, I conceive, "establishes no fanciful distinctions;" and that it may not appear incapable of being reduced to practice, I shall state the case of the early settlers in Pennsylvania, who are generally known to have been Quakers, and in whom the administration of government for a considerable time principally existed. That their kind and equitable (not to say generous) conduct towards the native Indians was the means of freeing them from a state of war, whilst the neighbouring colonies were engaged in frequent hostilities, has been so often repeated in the page of history as to need no further proof of its existence; and it is also well known that whilst the members of this society retained their influence in the state, it was preserved from foreign and intestine war, peace being uninterruptedly enjoyed for the space of sixty or seventy years.

Another circumstance respecting this society may also be brought forward as an humble acknowledgment, as well as a proof, of a superintending

Providence over those who act under the influence of religious principle. It is well known, that the members of this society refuse to take an oath, on any occasion, from a belief that Christ and his apostles have unequivocally forbidden it. Now the law of the land is such, that no person can be legally convicted by another but on an oath; in consequence of which evil designing and dishonest people may be supposed more frequently to make the members of this society the subjects of their attacks on private property, because, if they did it without the knowledge of others, they would not be likely to be convicted; but we find no such consequence resulting from this refusal of swearing, nor is there any reason to suppose that Quakers suffer more than others from thieves and robbers.

This people do, however, sometimes find, that their religious principles subject them to outward suffering, although they have abundant cause gratefully to acknowledge the leniency of the British legislature towards them. But when suffering is their lot, they can reason with the Christian Observer in this manner. "For us Jesus Christ voluntarily endured poverty, ignominy, and death. If we refuse to endure poverty, ignominy, and, if need be, death itself for his sake, are we his followers? In primitive times his followers rejoiced that they were counted worthy to suffer shame for his name. They took joyfully the spoiling of their goods. They proved themselves his servants in much patience, in afflictions, in necessities, in distresses, by dishonour, by evil report; being made a spectacle unto the world, as the filth of the world, and the offscouring of all things." All which they endured that they might preserve "a conscience void of offence toward God and toward men."

In making this defence, I am far from being desirous of casting reflections on those who differ from me in principle and practice. "To give a reason for the hope that is in us, in meekness and fear," is, however, a Christian duty; and as S. P.'s remarks may have a tendency, at this critical juncture, to irritate the public mind

against a people who desire to live peaceably in the land, I trust this explanatory vindication will not be deemed either unseasonable, or unworthy the attention of a Christian Observer.

H. T.

MISCELLANEOUS.

To the Editor of the Christian Observer.

A SHORT time ago, I paid a visit to an old friend at his residence in a remote part of the kingdom, whom I had not seen for eighteen years, and I am disposed to think the narrative of the circumstances of that interview, and of the consequences attending it, will not be uninteresting to yourself or your readers.

My acquaintance with Theophilus (for that is the title under which I shall conceal the name of my friend,) began at the university, which we entered and quitted nearly at the same time; and it was improved into an intimacy by an occasional intercourse of several years. He was sensible, lively, affable, generous, and humane; but with these qualities he had one fault, which often made me tremble for its consequences, an impetuosity of temper, which ill brooked opposition or restraint. In 1785 I left England, under a promise of writing to Theophilus, which I never performed, although I always retained a sincere regard for him. I returned to my native country at the close of the last century, and inquiring after the companion of my youth, I learnt that, in 1787, he had succeeded to a large estate in ———shire, and had ever since lived in the country, visiting the metropolis only when called to it by business of importance.

Intending to surprise him by an early visit, I forebore writing to him, but from circumstances which it is unnecessary to particularize, I had no opportunity of executing my intention before the beginning of last September, when, without any previous notice, I repaired to his house. At the distance of three quarters of a mile from it, I passed through a village, which I was informed had been established by Theophilus; the neatness of the cottages, and the appearance of their inhabitants bespoke industry, order, economy, and comfort. My name, as that of a perfect stranger, was announced to him by a

servant. I heard it repeated with a vivacity which convinced me that I was not forgotten, and that I should be a welcome visitor: in a moment afterwards my friend took me by the hand, and his voice confirmed what his countenance expressed, that he was really glad to see me.

We had chatted more than an hour, with all the hilarity and interest which a renewed friendship, after long separation, inspires, when we were most disagreeably interrupted by rude noises at the gate: a servant entering announced the arrival of some clamorous complainants, who required the interposition of my friend as a magistrate. He immediately arose, apologized for the necessity of attending his duty, and was preparing to leave the room, when I requested to accompany him. The parties stated their complaints, which had arisen out of a drunken brawl, with the greatest vehemence, although they were so trifling and ridiculous, that I could not suppress my vexation at the ill-timed intrusion. My friend, however, heard them, not merely with patience, but with complacency, and I admired the dexterity with which he soothed and composed the enraged opponents, and the well-adapted impressive admonition with which he discharged, after having reconciled, them. All this was done without any emotion, and with so much good humour, that I could not conceal my surprise. Theophilus, smiling, replied, "You knew me at a time when I should not have borne such a scene with so much composure, but since our separation I have been studying morals and manners in that book, (pointing to one which I saw was a Bible): in that," continuing his discourse with a rising animation in his voice and eyes, "there is a character described, which no mortal can ever hope to equal, but which I daily study, as a model of unattainable though imitable perfection; a character which combines such dignity and condescen-

sion, such sublimity and humility, so much forbearance under affront, such patience under ill usage, such love to God, and such good will to man, evinced by habitual piety and philanthropy, that even men of the world are compelled to admire it, whilst *those to whom it is given to understand it* love and adore it. Imagination never conceived a character so amiable, so elevated." From this and some other expressions I suspected that Theophilus had become a *Methodist*, and the morning and evening use of family prayer, with the general tenor of his conversation, so different from what it used to be, tended strongly to confirm the suspicion, although I saw nothing in his behaviour or in that of his family, of the cant, precision, and formality attributed to people of that denomination. The suspicion, however, (I now confess it with shame,) abated somewhat of that cordiality which I felt on the first renewal of our intimacy; but an intercourse of a few days completely annihilated it, and my admiration of his character and love of his person hourly increased. His deportment was so invariably courteous and kind, his conversation, though serious, was so free from gloom, so affable and cheerful, his whole demeanour was so graceful and engaging, that I never saw the character of a fine gentleman more strikingly displayed than by him. Decorum, civility, and politeness, we expect, and usually find, in persons of a certain rank in life; but in him they appeared the expressions of innate benevolence. His complacency was without effort, the result of principle, the indication of a mind disciplined and composed, and although I knew that his thoughts were frequently occupied by business of urgent importance, which required intense consideration, I never saw him absent or embarrassed in society, or inattentive to conversation, to which, without any appearance of dictating, he often gave an improving and entertaining tone. But nothing struck me more forcibly than his behaviour to young people; he seemed to feel that to be extensively useful to them he must possess their esteem and confidence, and as this was an object which he had constantly in view, he concili-

ated their attachment by a familiarity which never lessened their respect for him; he would join them in the hours of recreation, participate their gayety, and promote their innocent amusements; and without the repulsive formality of instruction contrived, even at those times, to impress upon their minds useful knowledge and important truths; and when he assembled them, as he often did, for the express purpose of instruction, it was conveyed in such a mode that they seemed as anxious to receive it as he was willing to impart it. Nor was the society of Theophilus less agreeable to the aged; the same behaviour endeared him to them which conciliated the young: in short, as a master, a landlord, or a member of society, he was equally respected and esteemed by his family, his tenants, and his neighbours, and the influence of his opinions and conduct was beneficially felt wherever they were known. The embarrassed applied to him for advice, the distressed for assistance, and the unhappy for consolation, and the sympathy which he felt and exhibited on such occasions gave a grace to his generosity, and a softness to his admonition, which gained the affections, as well as the gratitude, of those whom he relieved. I regretted that I could not see him in the character of a husband and father, but he had lost his wife three years before my visit to him, and the death of his only child had preceded that of its mother.

When I visited Theophilus it was my intention to pass a few days only with him, but I was attracted by the irresistible fascination of his society to prolong my stay. I joined in all the daily devotions of the family at first, rather (I will not disguise the truth) from a motive of conformity than from a sense of religion. But it was impossible to be long in the company of Theophilus without feeling the influence of his character. The union of piety and external elegance is irresistible; in him they were united, beyond what I ever saw in any man, and it was evident that he had not learned politeness from the fashionable world only, but that it was the expression of principle and feeling combined. The prayers

which he used in the family were either those of our Church, or compilations from the different services of it, or compositions of our best divines; and they were uttered by him with so much unfeigned devotion, that it was impossible to hear them often without being affected by them. I had, in fact, become in love with religion before I knew what it was, for although my mind had not been indurated by the maxims of infidel philosophy, I had never seriously considered the subject of revelation.

Theophilus remarked with pleasure the traces of this alteration, he improved the opportunity afforded him by it, of introducing moral and religious topics of conversation, to which, in the first days of our renewed acquaintance, I should have paid little attention; and he led me insensibly to the perusal of books calculated to enlighten my understanding, and awaken and alarm my apprehensions. Sometimes he would descant on the frivolous or vicious pursuits of the times, expatiate on the misery occasioned by them to individuals, families, and the nation; or contrast the turbulence and anxiety of a life of dissipation with the solid composure of a religious mind, and the dying despair or insensibility of the impenitent sinner, with the serene confidence of the true believer. All this was done with so much judgment, that I felt its effect without perceiving the object of it. To shorten the narrative, I had passed a month with him, when one evening after he had read a discourse to his family, which furnished the subject of our subsequent conversation, he addressed me with an awful affecting seriousness, and in terms which I shall never forget.

"I love you, Edward, (said he,) and I mean to give you a solid proof of my affection. Our friendship began in youth, and was founded on a similarity of dispositions, which led us to the same occupations and amusements. Let the friendship of our declining years be cemented by the rational desire of promoting the eternal welfare of each other. I now look back to the time when we passed our mornings and evenings together, in follies and plea-

tures, as a period of delirium; and whilst I tremble at the recollection of the dangers in which we were plunged by it, I adore with unspeakable gratitude the mercy which rescued me from it. To you I am bound to make this confession as an atonement for my criminality, in encouraging by my example and participation the thoughtless dissipation of your younger years. Ignorant of your situation abroad, and unapprised even whether you were living or dead, what pain have I not felt from the recollection of that period, and often have I raised my voice in prayer for you to the God of mercy, that he would look down upon you with compassion, and recal you from the dangerous courses in which you began the career of life. Most devoutly do I thank him; that he has afforded me an opportunity of telling you this myself; most devoutly do I implore him, that under his good providence I may be the means of rescuing my friend from the misery and destruction of sin. Eighteen years, the third part of our lives, have elapsed in absence from each other; they have passed like a dream, and the remainder of our allotted existence, be it more or less, will soon vanish in the same manner, and the question, which we cannot evade, will then be asked, how we have passed our lives? Have we lived to the glory of God or to ourselves? What an alarming question to beings, who are created for an eternity of happiness or misery, deriving from nature a propensity to evil and aversion from good, with an incapacity in themselves to will or to do any thing pleasing to God. But the gracious Father of mankind has not placed his children in a state of remediless misery, he has not imposed obligations upon them which cannot be discharged; and though we cannot save ourselves, he has provided a salvation for us. Peruse the volume of eternal life, which has been given for our information; there the mystery of the redemption of man, which human imagination could never have conceived, is plainly revealed. Ruined by sin, man must have perished for ever, if the Son of God had not descended from heaven and made atonement for the sins of the

world. He has borne the burden of our iniquities, and the gates of immortality are no longer barred against us. Through faith in him we have access to the mansions of heavenly bliss, for he is the way, and the truth, and the life. But we cannot enter them with the pollutions of carnal desires and appetites, with earthly passions and affections; our desires must first be spiritualized, our affections sanctified, our nature must undergo a purification, we must become new creatures before we are meet to be partakers of the inheritance of the saints in light; for this purpose a sanctifier is no less offered to man than a Redeemer, who sheds his purifying influence upon those who devoutly implore it, in the name of Jesus. Thus redeemed and sanctified what a scene of glory opens to our view. The earth, with all its thrones and potentates, their dignities and splendours, fade before it like the shadows of the night before the rising sun. But it is a theme too vast for mortal tongue, a vision too bright for human eyes."

Here Theophilus paused for a few moments, absorbed in contemplation of the divine wisdom and benevolence displayed in the redemption of man.

"Such (continuing his discourse) is the glorious hope which God in Christ has revealed to us; it is no fiction of the imagination, but rests upon the immutable promise of the eternal word, by whom the world was made. He calls upon all men to accept it, and prescribes the indispensable conditions of repentance and faith. Believe and be saved; but faith, let it be remembered must ever be shewn in love to Him evinced by obedience to his commandments; that love which will make the duty of obedience easy and pleasant.

"But the same Jesus has also declared this alarming truth, that there is a state of endless misery for those who reject the gracious offers of God through him; who refuse to believe in their Saviour. Strive, my dear Edward, to escape it, whilst yet the hour of grace is given to you. The first step towards religion is a deep humiliating conviction that you are a sinner,

and as such, an offence to a holy God, whose eyes are purer than to behold iniquity; this will lead you to the consideration how you are to escape his wrath, and to the interposing mercy of Christ. May the divine grace impress this conviction deeply on your heart; implore it in the name of Jesus; put up your petitions also for understanding to comprehend the great mystery of redemption, through a crucified Saviour, for repentance and faith; and I will offer up mine that the holy spirit may pour down upon you his illumination, and by his sanctifying influence renew you in that righteousness and holiness without which no man shall see the Lord."

The tears fell from his eyes as he concluded, and mine had bedewed my cheeks whilst he was speaking. He strained me to his bosom with an affectionate embrace, and we separated for the night.

I was too much affected by his discourse to enjoy much repose, and although my mind was in some degree prepared for its impression, it excited a variety of ideas which I had never before, or imperfectly, entertained. "If this be true, in what condition am I? Have I not lived without God in the world? a mere conformist to the practice of religion, without any knowledge of its spirit? What would become of my soul, if God this night should require it of me?" Such amongst many others were the reflections which occurred to me. I felt a desire to pray, as well as the necessity of prayer, but I could scarcely utter more than repeated ejaculations. In the morning, though dejected, I was somewhat more composed, and I then confessed my sins to God, and implored his pardon in the name of Christ, with a devotion which I had never before felt. I made no hesitation in communicating all my emotions to Theophilus; he rejoiced to perceive them, and whilst he endeavoured to relieve my mind from despondency, earnestly inculcated the duty of benefiting by the grace of God, which through his means had been offered to me, as well as the danger of rejecting it.

You will anticipate the conclusion of

my narrative: my invaluable friend, who, by the blessing of God, sowed the seed of the word in my heart, never ceased to water it and promote its growth. We daily read the scriptures together, he shewed me the connection between the Old and New Testament, pointed out the most remarkable prophecies which had been completed, particularly those relating to the Messiah; explained difficult passages, and noticed others as affording important subjects for meditation, and he read the sublime strains of devotion in the scriptures with a rapturous animation that seemed almost inspired.

How different do I now appear to myself from what I was when I entered the house of Theophilus. I look back with horror to many scenes of my life, which I used to retrace with complacency; and I feel more satisfaction from this contrition than I ever derived from that dissipation in which I formerly thought myself happy. Under a deep and humiliating sense of the iniquities of my past life, I take a delight in spiritual meditations, which, six months ago, I was incapable of conceiving. I look with trembling hope for pardon and redemption, through the atonement of a crucified Saviour; and whilst, in humble dependance on the assistance of divine grace, I endeavour to work out my salvation with fear and trembling, I feel a joy and peace in believing, unknown before.

Such, Sir, is my present state, for which, by the blessing of God, I am indebted to Theophilus. This narrative, if it have no other effect, will exemplify the great importance of a conformity between external manners and internal rectitude. If, instead of appearing to me as he did, I had found my friend reserved, formal, and precise; if he had not won my esteem by the kindness and urbanity of his deportment; in short, if christianity in him had not appeared as amiable as his profession of it was sincere, though I might have respected his virtues, if I could have discovered them, I should, probably, have left his house after a few days residence in it with the same mind with which I entered it. But I would

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not be understood, by any thing I have said, to depreciate from the worth of those plain, simple, unpolished characters, who bear the rich jewels of christian faith and love in an unseemly casket. The religion of Christ is, doubtless, made for the poor and uneducated, as well as for the rich and polite. Its proper effect, however, in all is to produce that genuine politeness of manner which consists in affability, kindness, courtesy, and condescension; and although many are debarred from acquiring the easy and graceful manners, and the external polish of Theophilus, yet the christian humility and the christian love, which give to these their intrinsic value, are equally attainable by all who are truly religious, and ought to be uniformly exhibited in their conduct and conversation.

This last week has placed Theophilus in a new point of view. He has been confined to his room, for the first time of his life, with a most painful disorder, which scarcely allows him sleep or repose. But his temper has suffered no alteration; placid, patient, and submissive, he bears the severity of disease without a murmur, and leaves the event to him with whom are the issues of life and death. There are intervals in which the fervour of devotion suspends the intensity of pain; and when he expatiates on the ineffable love and mercy of God, as revealed in Jesus, the animation of his countenance bespeaks not only gratitude but all the joy of hope.

You will ask, Sir, what are my feelings on this trying occasion: I know not how to describe the mixed sensations of grief, anxiety, admiration, fear, and affection; they are best expressed by my fervent prayers to God for his recovery. The crowd of anxious inquirers, which surrounds his house, shews how extensively he is beloved; and returning yesterday from the Church, the humid eyes, desponding faces, and unsuppressed sighs of his friends and neighbours, who explored my looks with penetrating anxiety, affected my heart in a manner which I cannot describe. He is now somewhat recovered, and we have a fair prospect

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of his restoration to health. I tremble, however, whilst I write; but would say, Thy will, O God, be done.

ASIATICUS.

To the Editor of the Christian Observer.

IRRELIGIOUS people, as it appears to me, are apt to make a demand upon the religious, for certain agreeable qualities, which they have no right to expect. Religion, for example, will not communicate good taste to the vulgar, learning to the illiterate, or strong sense to men of a weak capacity; neither will it impart neatness to the sloven, nor give graceful manners to him who is naturally awkward in his gait. If, nevertheless, a pious man should happen to be particularly wanting in any of these qualities, it is well if his religion, because it fails to cure the evil, is not represented as being in part at least the very cause of it. "Well, I never can believe that religion consists in being so slovenly as Mr. —," is a sarcasm which I once heard a lady utter against a very worthy man, whose coat I must admit was not at that time sufficiently brushed. In vain was it replied that it was the province of christianity, not so much to remove the powder from the cape, or to perfect the exterior of the man, though it might a little contribute to these objects, as to purify the heart. The opinion of this lady seemed to be, that religion, if it did any thing, ought to do every thing, and especially that it ought not to leave unreformed so important an article as that of dress.

In further illustration of the general remark with which I set out, I beg to present you with the two following letters; the first is from a gay young man to a religious friend; the second is the answer to it.

DEAR SIR,

I return you my best thanks for your obliging endeavours to do me good, but to tell you the truth I have no great wish to become one of your converts. As to your doctrines I really do not well understand them, but as far as I do they seem to me to be very uncomfortable. I love to look at the bright side of things, and detest, above all the

sins in the world, the sin of being melancholy. "Let's be merry while we may," is the motto to my escutcheon. What I therefore most dislike in you religious people is, your terrible gravity and dulness. On yourself, indeed, my dear Sir, I mean to make no reflection. I know you to be a man of sense, and, though you may have some particularities, I can pardon these for the sake of some fine natural qualities, which all your religion has not been able to drive away. You are frank and good humoured, and though so wonderfully devout you have also a vein of cheerfulness which is delightful to me. But do not try me too far by your religious correspondence. I have resolved to tell you plainly, that I am not altogether pleased with this part of your communications; and also that I most particularly dislike a number of those religious friends, and associates of yours, to whom you have done me the honour to introduce me. They are so grave and formal, so dull and stupid, and so uncomfortably strict and severe, in short, so unlike the people with whom I am used to live, that you must not entertain the least hope of making me one of your party. They may be good kind of people in their way, but their manners and mine are so extremely different, that we are very bad company for each other. Indeed some of them appear almost as desirous to avoid me as I am to take my leave of them. In short, let me have as much of your society and as little of theirs as you please. You and I may also as well agree to be silent on one subject, and then we shall be the more merry and communicative on every other. Such, at least, is the intention of your very sincere friend,

LOTHARIO.

MY DEAR FRIEND,

Do not be surprised when I say, that I cordially thank you for your letter. I love the frankness of it. You gay and giddy people are for the most part invincibly silent, when any thing of a religious kind is said to you; and this silence is ten times more ominous than even the fiercest contradiction. I am not at all disposed at this moment to urge upon you "*my doctrines*," as you

call them. I have wished, it is true, to recommend them by exhibiting to you the practice of those who entertain them. It seems, however, that you find my religious friends, to the brightness of whose virtues I was disposed to make my appeal; to be "grave and formal," to be "dull and stupid," and to be also "uncomfortably strict and severe."

You will remember, however, that I never described these friends as men of wit; I only promised that you would find them to be good men, who would prove the excellency of their principles and the sincerity of their religious professions by their practice; and who would have a claim to your respect and be fit objects of imitation. You say they are dull; I grant they may be a little less lively than a set of acquaintance who should be selected merely on the ground of liveliness. You love men of wit and merriment, no matter if a little immoral and profane—I, men of morality and religion. You choose your associates from among the one class—I, mine from among the other; and then you complain that my pious friends are intolerable, because they are not exactly as merry as all the giddy men whom you have gathered together. My friends, however, know how to be cheerful as well as your's, though they may not consecrate as large a portion of their lives to laughter; and there are among them men of various and superior endowments. In truth, my dear Sir, we are not sent into the world in order to be quite so merry as you seem to think we ought to be. There is a medium in this respect which religion teaches. A Christian belongs to the sect neither of the laughing nor of the weeping philosopher. He judges of the world as it is, as a mixed scene in which there is much to lament, much to rejoice in, and much to be thankful for. Let me remark to you, that true happiness arises rather from a calm contentedness of mind than from incessant sallies of joy. Where there is too much laughter there is apt to be some folly; folly is but another name for sin, and sin, as you know, in the end leads on to sorrow.

Think, therefore, a little seriously before you resolve to avoid all the acquaint-

ance that I introduced to you. Perhaps you have seen them to disadvantage. Possibly some of them may have put on a more than usual gravity with a view of correcting your levity. Suspect the fault to be in yourself. Above all, let me beseech you not to execute the threat expressed in the last lines of your letter, I mean that of closing our communications on religious subjects. So long as you abuse me and my friends, I shall have some hope of you; but as soon as you turn silent I shall be tempted to bid you farewell.

My dear Sir, truly your's,

AGATHOCLES.

To the Editor of the Christian Observer.

I AM the country gentleman that addressed you some time since respecting the new rector of my parish.* I have no reason to thank you for any extraordinary civility. It is true, that you published my letter; but as to your opinion, which I solicited respecting the parson, you did not think fit to say a word. Two of your correspondents, indeed, speedily gave me theirs; a favour for which I take this opportunity of thanking them. Their opinions seemed, in many respects, opposite; and that of the writer, who signed himself Fanaticus, I did not very well understand. But the gentlemen were both of them perfectly right; both shewed themselves thoroughly aware that this clergyman was, with all his pretences to piety, a very worthless fellow. Yes, yes, Sir, the mask has dropped off. Excuse me if I use warm language. I cannot think of him with patience. Sir, there are occasions when it would disgrace a man not to be out of temper; and this is one of them. I have too much spirit, too much proper pride, not to feel as warm as I ought to feel. If you wish to know what he has done, I will tell you plainly: he preaches at people. I could give you twenty proofs. What else could he mean by his infamous sermon about Nimrod? But I had better tell you first how the matter was; and I will endeavour to be as calm as I can.

You must know, then, that though I never have become intimate with the

* Vol. I. p. 787.

rector, a circumstance the blame of which lies wholly at his door, as he has persisted in having nothing to do with the occupations in which alone he very well knew that acquaintance with me was to be cultivated, yet I have always been upon perfectly civil terms with him; and, in truth, though in neglecting to obtain my friendship by partaking in my diversions, he has grossly failed in his duty to me as one of his parishioners, he has treated me, whenever we have met at home or abroad, with apparent respect and cordiality; a proceeding which aggravates the iniquity of his conduct to me in the Church. Partly from an idea that he probably took the liberty of secretly disapproving some things in my way of spending my time, and partly from certain expressions and sentiments which I heard in some of his sermons; I had for a considerable period entertained a lurking suspicion that he had myself in his eye during his preaching. Once or twice he had preached about the deceitfulness of riches; now I happen to be the richest man in the parish—then he told us a few Sundays afterwards not to be proud of our usefulness; and in the very week that preceded his discourse, I had sent a hedge-breaker and seven poachers to the county gaol; and in the following month he admonished his hearers not to set up as judges of what they were not qualified to decide upon, meaning, as I fully believe, to intimate to the people that I was not competent to form any opinion about his sermons because I had not taken my degrees at the university. Various other testimonies of the same kind gradually strengthened my conjectures; when at last comes that scandalous discourse which I have named, and turned them all into certainties. Sir, I acknowledge that I am passionately fond of all sports of the field; and if that fondness be not highly laudable I am much mistaken. Did not Hercules gain his glory by killing lions, and Bacchus by harnessing tigers to his chariot? Why are these and similar stories unremittingly driven into us at school, but to teach us how meritorious it is to subdue the wild inhabitants of the woods? And if we are obliged here to make war on foxes and hares instead of lions and tigers, the fault is not in us,

but in the country which breeds no better objects of the chase. As for myself, when I read in the newspapers the account of the tiger which had escaped from the shewman into a tract of woodland, I declare that I longed to join in the pursuit of it; and if the wolf had been turned up, as was proposed, on the Yorkshire Wolds, I had resolved to set out with four of my stoutest greyhounds for the spot. But to return to Nimrod. The rector thought proper to write a flaming discourse upon the character of this emperor; and after describing him as a great tyrant, and I know not what else that was wicked, pronounced him to have been, among other things, a *mighty hunter*. There was not a sensible man, woman, or child in the church but must know, if they would confess it, that he meant me. I felt my face as hot as fire, and could scarcely keep my seat. Then he had the cunning, while he was talking about *the mighty hunter*, never to turn his face towards my pew, which slyness convinced me more and more that he meant me. To crown all, he had the impudence to say that the name Nimrod signified, in Greek or Latin, I forget which, a *rebel*. This assertion, Sir, was intended to hold me up as a jacobin. I could have torn him out of the pulpit; but, considering his cloth, I managed to curb myself, and resolved to proceed by indictment; and the moment the service was over, I ran to two of my friends, whom I saw in the Church, and fixed upon as my evidences, to desire them to put down the words while still fresh in their memories. Here, however, I was disappointed. One of them I found, through the fogginess of the day, and the heat of a crowded Church (which used to be so cool and comfortable in the old Doctor's days,) had been asleep during the whole sermon; and the other, having happened to begin to think, just when the text was given out, about the most eligible mode of draining a swampy meadow which he had recently purchased (a plan which I hope he will not adopt, as I never cross that meadow without getting three or four shots at snipes,) had continued to think about it so closely that he had not heard a syllable of the discourse. This is the more unlucky, be-

cause, though the parson's meaning was so plain, I find it difficult to get evidence in other quarters. Many people in the parish are so bewitched by him, that they are as fond of him as if he was their father. Others I find unwilling to speak out, though I am certain that they understood him. Others pretend that they do not exactly remember what he said. But never fear, Sir, I shall unkennel him yet; and when once I have unken-nelled him, I will forfeit all my character for perseverance if I do not chase him through every court in the kingdom.

Now, Mr. Editor, my reason for addressing this letter to you is to desire your opinion; or, if you do not choose to favour me with it, that of some of your correspondents. But do not misunderstand me: I do not want your opinion, or that of any man, as to the manner in which I shall treat this rector. I am the guardian of my own honour; and shall not trust it out of my own hands. The point on which I wish the sentiments of yourself and your friends to be decidedly expressed, is the scandalous practice of preaching *at* people. Do not imagine that I am the only person on whom our rector has thus vented his malice. I protest that often, when he has been preaching, I have seen half the congregation hanging down their heads, and looking as if they thought what he was saying was an exact description of themselves; and I understand that many individuals have at different times said, that they were absolutely sure that the parson could not have described their case with such accuracy, if he had not purposely intended to do so; but they have added, with a degree of folly which is to me utterly unaccountable, that they were exceedingly indebted to him for what he had done; and some of these block-heads, I am told, have actually been meanspirited enough to go and thank him for his pains. Sir, the good old Doctor, whom I regret more and more every day, used to exclaim in the strongest language of abhorrence against preaching sermons which were aimed at any persons or sets of persons. He did not scruple to aver, that it was a species of blasphemy; and was accustomed to enlarge in private, with great

satisfaction, on his conscientious and successful care to avoid so great a sin. He told my uncle and myself repeatedly, being naturally anxious for his character on a point of such importance, that in speaking of sin he always made it a rule to use the most general expressions which he could find (except in preaching against poachers, whom he justly considered as a set of outlaws, with whom no terms were to be kept,) in order that no person might think himself intended more than others, or fancy himself in any way worse than his neighbours; and for the same reason he studiously shunned an abominable custom which prevailed, as I am informed, among our ignorant old divines, and is the delight of the present clergyman, that of tacking a tail to a sermon and calling it an *application*. I should be glad to see rules to this effect printed by order of the bench of bishops, and pasted up as a memento in every pulpit in Great Britain. Sir, a clergyman ought always to preach about man in the abstract. He would then be almost in as little danger of the people taking his sermon to themselves, as he would be if he preached about elephants in the abstract. He should always preach in the third person; or if now and then he chances to meet with a particularly unmanageable sentence he may speak in the first person, as thus—"We all have our faults."—"We are not so good as we should be;"—or more commonly in the singular number, thus—"My brethren, I am a very great sinner!" This would shew humility. To set up himself as an oracle, and say, "You must do this," and "you must do that," is insufferable. It makes people immediately fancy that he means them. And in these days of jacobinism he should never seem to lower the rich or impute faults to the higher classes. Let him teach the poor what benefits they derive from the rich living among them; assure them that the rich would never come near the country if it were not for diversions; and thunder against the wickedness of curtailing their amusements by depredations on their manors. If he must now and then touch on their foibles, lest he should be thought partial, let him do it very delicately, with

due qualifications and apologies; and with an abundant mixture of hard words unintelligible to the common people, which will prevent mischief and raise their opinion of his learning. I trust, Mr. Editor, that you will vigorously enforce these observations on all your readers; and that you will expose, with merited indignation and contempt, the pretences of those who vindicate preaching *at* people, by saying, that if the hearer puts the cap on his own head and finds it fit, that is not the fault of the

parson, who did not particularly intend it for him. Sir, the parson did intend it for him; or if he did not it is the same thing. Sir, our rector says, and in that I think he is right, that other people know us better than we know ourselves. Then if he draws my picture, and I see the likeness, other people will see it still stronger, and will be sure that he meant me. What is this but preaching *at* me?

SIR,

Your humble servant,
S. T.

REVIEW OF NEW PUBLICATIONS.

CXXXVII. *Bryant's Observations, &c.*

(Continued from p. 48.)

OF the third part of this work, which contains "observations upon the passage in Joshua concerning the sun's standing still in Gibeon," we cannot speak in the same tone of commendation which we have used in examining the preceding disquisitions. The history which Mr. Bryant here undertakes to explain and relieve of its difficulties is to be found in Joshua x. 5—40, particularly 12—14. But he has chosen rather to cut the knot than to untie it. His hypothesis, however, is singular; and we have no doubt that he is entitled to the full credit of being its original inventor. The command of Joshua to the sun and moon to stand still, and their obedience to his command, Mr. Bryant understands, not of the celestial luminaries themselves, but of the idolatrous worship of the Gibeonites, of which these luminaries were the objects. And the command given them to stand still he interprets of an authoritative suppression of the idolatry in question, p. 169 and 179, &c. Two difficulties were to be surmounted to render this interpretation practicable. In the first place, the verb *וַיַּעַמּוּ*, which in our version is translated "stand still," must be proved not only to admit, but in some degree to require, as preferable, the signification of an authoritative suppression. The truth is, the word *וַיַּעַמּוּ*, or rather *וַיַּעַמּוּ*, signifies *cessation*, whether applied to speech, to motion, or to mere existence; and conveys the notion of silence, rest, or destruction. We have examined all the passages

specified by Taylor in his Hebrew Concordance for the use of this word; and can find none in which it is applied to the suppression of idolatry, although we do not deny that such an application is admissible. To this point, however, as one of the principal pillars of his hypothesis, Mr. Bryant feels himself concerned to give all the strength he is able. He exerts himself accordingly to this purpose from p. 176 to p. 179; and here his principal evidences are the barbarous versions of Arias, Montanus, and Aquila, who both render the word in question in the sense of silence. But could it even be proved, that these translators mean to exclude the supposition of an actual arrest of the two great luminaries, their authority would weigh nothing against the unanimous rendering of the other versions.* Mr. Bryant endeavours to magnify the variation in the mode of translating to be found in these versions; But we see no greater variation than may be naturally accounted for upon the supposition of the independence of the translators. Nor could even the two translators first mentioned, consistently with their admission of the authenticity of the whole history under consideration, intend to invalidate the supposition that the sun and moon literally stood still; for the verses imme-

* The high authority of the two ancient versions, the Septuagint and the Chaldee Paraphrase, confers peculiar strength on the literal and generally received sense of the passage. The latter version has *וַיַּעַמּוּ* *expectavit*, in the place of *וַיַּעַמּוּ*; and Castel, in his *Lex. Hept.* explains the word *וַיַּעַמּוּ* *prolongavit, extendit, prorogatus est, expectavit, moratus est.*

mediately following the command of Joshua (13 and 14), by the admission of Mr. Bryant himself, expressly and incontrovertibly affirm the fact; and this is the second difficulty which our author has to overcome, and he feels it to militate so directly and so strongly against his hypothesis, that he has no choice left but either to abandon that hypothesis or boldly to pronounce the hostile verses an interpolation. He has chosen the latter, pp. 162, 163. He supposes them to be a quotation from the Book of Jasher, inserted into the text by some foreign hand, and of no authority. What this Book of Jasher, on the Upright, or the Law (as the Chaldee has it,) was, cannot be determined at the present day. At all events, however, the passage purporting to be quoted from it contains a very ancient testimony in favour of the literal sense of the passage in dispute. A second testimony, and an important one to the same purpose, is Eccles. xvi. 4, which is no ways impaired by the exceptions of Mr. Bryant. This miracle, for on our author's interpretation it is none, is recognised by an apocryphal work of considerable antiquity, the psalms of Solomon.* Josephus is not less decisive;† and the unanimous suffrage of all the Hebrew MSS. hitherto examined, and of all the versions, forms together a body of evidence in favour of the passage which Mr. Bryant's hypothesis requires him to expunge, sufficient to establish the genuineness of any passage whatever, to which no greater objections can be opposed than such as this author has adduced. We have so much confidence in the piety of the writer, whose reasonings we are now impugning, as to be convinced that he had before his eyes none of the injurious consequences to which the expedient he has adopted naturally lead; but as, in some degree, directors of the public opinion, we conceive it a duty to enter our warm and decisive protest against such rash and ungrounded char-

ges of interpolation as are brought against the sacred text in the present instance. And we are content to have employed our time and labour to no other purpose than that of reinstating the transaction in question in its original difficulties; difficulties which Mr. Bryant has not only displayed in all their force, but, as might be expected, considerably magnified. The arguments by which our author endeavours directly to support his hypothesis, are without doubt ingenious; but the threshold was first to be passed, the objections which blocked up his way were to be removed before he could legally enter upon the process of direct and positive evidence. In the attempt to do this we think our readers are convinced, as we are, that Mr. Bryant has not succeeded. They will, probably, with us, be as little satisfied with two other elaborate attempts to extricate the history, under consideration, from the difficulties with which it is embarrassed. We will, however, refer to them.‡

But although we cannot prevail upon ourselves to adopt the solution of Mr. Bryant, we think we can arrive at his general conclusion in another and a less exceptionable way; and that too, by assuming a part of his hypothesis. The worship which prevailed at Gibeon and Ajalon, and from which they are supposed to derive their names, was, he contends, that of the sun and the moon. This being allowed, the visible and miraculous control of these luminaries in their wonted course, would furnish, in our opinion, a much more decisive and august display of the superiority of Jehovah over every object of idolatrous veneration, than the mere suppression of the idolatry in question, by whatever circumstances attended or sanctioned. The God of Israel, by such an act, exhibited his power as sovereign of the universe in the sight, and to the confusion, of those who honoured the creature more than the creator. The *circumstances*, however, of this miracle, and the *manner* in which it was performed, we leave, as

* They were originally at the end of the Alexandrine MS. and the reference to the miracle of Joshua is to be found in the last verse of the last psalm. See Fabric. Cod. Pseudepig. p. 972.

† Ant. l. v. c. i. § 17.

‡ Antient Un. Hist. vol. iii. pp. 464—474. Fragments subjoined to the last edition of Calmet's Dict. of the Bible, No. cliv.

was before observed, in their original difficulties. All the solutions that have hitherto been attempted, appear to us either evasive or inadequate; and that of Mr. B. we feel ourselves called upon to condemn in the strongest terms.

One remark seems to be necessary upon the conclusion to which we have been brought in canvassing this part of Mr. Bryant's work. Christians are no more called upon to account for every difficulty in the system which they embrace, than men, with respect to the animal part of their composition, are called upon to explain the contribution of every particle of their food to the support of their bodily frame. Why a principle, uniformly admitted by infidels in one case, should be renounced in the other, *they* have to explain.

We now proceed to the "observations upon the history of Jonah," where we shall have a less irksome office to perform. Mr. B. insists, that this history must be taken entire and in its literal sense; there is no room for evasion. The prophet he supposes to have been of dubious character, which he, in part, accounts for, from his residence in the northern extremity of the Jewish nation immediately bordering upon the territories of the Gentiles, and debased by an intermixture of heathens. Mr. Bryant supposes that Jonah, by choosing the port of Joppa, from which to embark in his flight to Tarshish, put himself under the protection of the deity of the place. This he did virtually, but whether intentionally, is not necessary to the main argument of our author. Now the deity here worshipped was, as Pliny the naturalist vouches, the fabulous Ceto—*fabulosa Ceto*; and the Ceto, or Cetus, was, according to Hesychius, a sea fish of an immense size, p. 213. Mr. Bryant thence takes occasion to enter into a long examination of the principal deities of the Philistines, and particularly of Derceto, the same as the Ceto just mentioned, the deity of Joppa, and the Venus Marina of the western mythology; and the particular province of that goddess he proves to have been the sea, pp. 220, &c. The religious veneration paid to doves (the prophet's name was *נח*;) and their constant association with Venus is then enlarged

upon; and it is shewn that the *trem* *נח*, or *dove*, in many countries, denoted a priest, pp. 224, &c.*

Our author brings his detached observations to a point by a conjecture which we apprehend to be entirely new; that the Philistines had obtained possession of several cities in the country of Jonah, and particularly of Gath-Hepher, so denominated to distinguish it from the more famous Gath in Philistia; that Jonah was accordingly infected with their idolatry, and derived his name from the office of priest, which he is supposed to have borne. There was certainly a Bethdagon in this neighbourhood, a name which strongly savours of the Philistine superstition. Some other arguments are derived from the circumstances of the defeat of Saul, pp. 230, &c. Having thus endeavoured to account for the predilection of Jonah for the deity of Joppa, Mr. B. proceeds to the more immediate consideration of the history of this prophet, which he illustrates with much ingenuity; and observes, in allusion to the great anti-type of Jonah, when the safety of the whole crew required that the author of their distress should be thrown into the sea—"Thus one was made a sacrifice for all," pp. 235—238.† The fugitive, but detected prophet was swallowed up by a Ceto, or whale, which the Lord had prepared for that purpose; and after three days and three nights residence in its belly he was, as a noted tradition affords ground to believe, disgorged on the very shore from which he embarked, and in the view of the very representative Ceto, which was worshipped there, p. 239. The immense bones of a sea-monster were preserved to a very remote age on the

* See more to this purpose in Selden de Diis Syris, pp. 261—279.

† Mr. Bryant remarks the particular coincidence between Jonah ii. 6. and Ps. xvi. 10. p. 209. The superstition of ancient mariners, with respect to the characters of those with whom they sailed, is well illustrated from Theophrastus and Eschylus, p. 236. Cyrus, we are told, preferred a connection with persons of piety, *ὡςτις οἱ πλεον αἰρεμένοι μετὰ τῶν εὐσεβῶν μάλλον ἢ μετὰ τῶν ἡσεβηκέναι τι δοκούντων.* Xen. Cyrop. p. 437. Hutchinson's note contains some other passages to the same purpose.

shore of Joppa; and the fable of Perseus and Andromeda was grafted upon it.* Our author then observes, that fishes of the magnitude of the whale are never seen in the seas with which the history of Jonah is connected; he therefore brings the whale which swallowed up this prophet from the north sea, and concludes, that no doctrine of chances will account for the extraordinary concurrence of circumstances which the history under consideration exhibits.†

The whole work closes with some important observations upon the nature of evidence, among which the following is deserving of peculiar regard. "There has been a golden rule," says this veteran in letters, "which I of old laid down, and to which I have always conformed myself—*never to suffer, what I do not know, to militate against what I do.*" p. 250.‡

* This fable is celebrated by eastern as well as western mythologists. See *Asiat. Res.* vol. iii. pp. 214—225. ed. 8vo. We must not, however, dissemble, that Josephus affirms the prophet to have been discharged from the whale's belly on some shore in the Pontus Euxinus. *Ant.* l. ix. c. x. § 2. And in this supposition he is followed by many writers. The Jewish historian, it is probable, had no authority for his assertion but his own conjecture. It is, however, a curious coincidence that, in the time of the Emperor Justinian, a large fish should be said to have been destroyed in the Pontus Euxinus, after having been the terror of that sea for fifty years. And this fact is produced by Mr. Bryant himself. pp. 245, 246.

† The editor of the last edition of Calmet's *Dict.* has attempted to explain the Ceto or whale, in this history, of a ship; but, in our opinion, with very little success. To this purpose he has proposed a number of queries, among which stands the following:—"Is the testimony of *Hesychius* decisive, that *Ketos* means, not merely a great sea fish, but also a great sea vessel, float, raft, &c?" *Frag.* No. cxlv. p. 103. We are at a loss to know how such a testimony can be extracted from *Hesychius*. He does indeed explain *Κητος* of a great sea fish, and adds, (but nothing more,) *δηλοι δε και απογιαν*. Under the word *Κητηνη*, however, we have the following explanation, *πλοιον μεγα ως κητος*. But this is very little to the purpose.

‡ We were sorry to observe so many errors of the press, besides those which are noticed in this work. The last map, too, on the eastern side of the Lake Asphaltites, is strangely incorrect.

Christ. Observ. No. 26

We view the present work to a disadvantage when we consider it as the production of the author of the *Analysis of Ancient Mythology*. The posthumous observations, however, now presented to the public, will be found to exhibit a degree of learning and ingenuity sufficient to confer a considerable portion of reputation upon ordinary writers. To the intention of the author we offer the tribute of our commendation; in the execution of his design some things occur, against which we have stated our objections; but we should not do justice to this eminent scholar did we not declare that, generally speaking, we think highly of the remainder. The christian world is much indebted to Mr. Bryant for having uniformly devoted his great talents to the defence of the religion upon which all their future hopes are founded; and which never required more able defenders than at a period when it *has been*, and we fear, *still is*, (though in a declining degree,) attacked by an organized confederacy of the most unprincipled and malignant adversaries. §

CXXXVIII. *The Sentiments proper for the present Crisis; a Sermon preached at Bridge-street, Bristol, October 19, 1803, being the Day appointed for a General Fast.* By ROBERT HALL, A. M. Second Edition with Corrections and Additions. London, But-ton. 1804. Price 2s. pp. 78.

THE name of Mr. Hall is well known to the public. He has already gained considerable celebrity by his successful efforts in the cause of religion and social order; but the work before us rises even above the level of his former productions, and considerably exceeds the expectations which our knowledge of his superior talents had led us to form. It is no less distinguished by the general elevation and occasional sublimity of its style, than by the originality as well as excellence of its sentiments. It combines enlarged and comprehensive views of moral and religious subjects with a depth of thought, an acuteness of

§ We wish our countrymen, in general, never to forget that Barruel and Robison have written; we wish them never to forget in what manner they have been answered.—See *Monthly Review*.

reasoning, a force of eloquence, and a soundness of principle, which are rarely found united in the same composition.

The text is Jerem. viii. 6.—“*I hearkened and heard, but they spake not aright; no man repented him of his wickedness, saying, what have I done? Every one turned to his course as the horse rusheth into the battle.*”

Mr. Hall's first object is to point out the errors both in judgment and practice, into which the existing circumstances of the country will be apt to betray us. Those err, he remarks, “who content themselves with tracing national judgments to their natural causes,” forgetting that there is a being “who can move and arrange them at his pleasure, and in whose hands they never fail to accomplish the purposes of his unerring counsel.” (p. 5.) Those also err “who, instead of placing their reliance on God for safety, repose only on an arm of flesh,” and indulge in “that language of extravagant boast, that proud confidence in our national force,” which nothing can justify; and “which, however fashionable it may be, is as remote from the dictates of true courage as of true piety.” Those also are to be blamed who “indulge in wanton and indiscriminate censure of the measures of our rulers,” forgetful of the respect which, independent of personal character, is due to civil governors *on account* of their office; a respect “which we are not permitted to violate even when we are under the necessity of blaming their measures.” (p. 10.)* They likewise are shewn to entertain mistaken sentiments, who rely “for success on our supposed superiority in virtue to our enemies;” for admitting the fact, *judgment often begins at the house of God*. But before we can decide on the comparative guilt of nations, “it is not enough barely to inspect the manners of each:” we must “estimate the complicated influences to which they are exposed, the tendency of all their institutions, their respective degrees of information, and the comparative advantages and disadvantages under

* Mr. Hall's views on the subject of civil government are just and scriptural.

which they are placed;” a survey to which the supreme judge alone is equal. The religion which prevailed in France, it is further remarked, retained scarcely any trace of *the truth as it is in Jesus*, whilst we have long enjoyed the clear light of christianity; and is it not “a melancholly truth, that many of us have continued in the midst of all this light unchanged and impenitent; that if our enemies, with frantic impiety, renounced the forms of religion, we remain destitute of its power; and that if they abandoned the christian name, the name is nearly the whole of christianity to which we can pretend?” It will, therefore, he adds, “be our wisdom to relinquish this plea, and instead of boasting our superior virtues to lie low in humiliation and repentance.” (p. 19.)

Mr. Hall then proceeds to shew, with his accustomed force, that general acknowledgments of national corruption are very inadequate to the demands of the present season. The sentiments which they excite are too vague and indistinct to make a lasting impression. “He who has been thus employed, may have been merely acting a part; uttering confessions in which he never meant to take a personal share. He would be mortally offended, perhaps, to have it suspected, that he himself had been guilty of any one of the sins he has been deploring.” Such an one Mr. Hall justly regards as under a dangerous delusion, and reminds him that his chief concern is at home. National sins are the aggregate of the sins of individuals. The displeasure of the Almighty “is a fire supplied from innumerable sources, to which every crime contributes its quota, and which every portion of guilt, wherever it is found, causes to burn with augmented violence.” (p. 26.)

The preacher having thus traced the errors into which we are prone to fall, proceeds to point out the peculiar duties to which we are called at the present moment. To a devout acknowledgment of the general administration of Divine Providence, we are bound to add an affecting convic-

tion and humble confession, that the evils which overtake nations are the just judgments of the Almighty. In enumerating the various symptoms of national degeneracy, which may be fairly regarded as contributing to our national distress, he gives the first place to a *gradual departure from the peculiar truths, maxims, and spirit of christianity*.

"The truths and mysteries which distinguished the christian from all other religions," observes our able author, "have been little attended to by some, totally denied by others; and while infinite efforts have been made, by the utmost subtlety of argumentation, to establish the truth and authenticity of revelation, few have been exerted in comparison to shew what it really contains. The doctrines of the fall and of redemption, which are the two grand points on which the christian dispensation hinges, have been too much neglected. Though it has not yet become the fashion (God forbid it ever should) to deny them, we have been too much accustomed to confine the mention of them to oblique hints and distant allusions. They are too often reluctantly conceded rather than warmly inculcated, as though they were the weaker or less honourable parts of christianity, from which we were in haste to turn away our eyes, although it is in reality these very truths which have, in every age, inspired the devotion of the church, and the rapture of the redeemed. This alienation from the distinguishing truths of our holy religion accounts for a portentous peculiarity among christians, their being ashamed of a book which they profess to receive as the word of God." "Indifference and inattention to the truths and mysteries of revelation, have led, by an easy transition, to a dislike and neglect of the book which contains them, so that, in a christian country, nothing is thought so vulgar as a serious appeal to the scriptures; and the candidate for fashionable distinction would rather betray a familiar acquaintance with the most impure writers, than with the words of Christ and his Apostles. Yet we complain of the growth of infidelity, when nothing less could be expected than that some should declare themselves infidels, where so many had completely forgot they were christians." "The consequence has been such as might be expected—an increase of profaneness, immorality, and irreligion." (p. 32—34.)

"The traces of piety have been wearing out more and more, from our conversations, from our manners, from our popular publications, from the current literature of the age. In proportion as the maxims and spirit of christianity have declined, infidelity has prevailed in their room."

"A lax theology is the natural parent of a lax morality. The peculiar motives, accord-

ingly, by which the inspired writers enforce their moral lessons, the love of God and the Redeemer, concern for the honour of religion, and gratitude for the inestimable benefits of the christian redemption, have no place in the fashionable systems of moral instruction.* The motives almost exclusively urged are such as take their rise from the present state, founded on reputation, on honour, on health, or on the tendency of the things recommended to promote, under some form or other, the acquisition of worldly advantages. Thus even morality itself, by dissociating it from religion, is made to cherish the love of the world, and to bar the heart more effectually against the approaches of piety" (p. 34, 35.)

Mr. Hall here enters at great length on the consideration of that fashionable but mischievous system of expediency, by which "religion is degraded from its pre-eminence into the mere hand-hand of social morality; social morality into an instrument of advancing the welfare of society; and the world is all in all." We regret that our limits will not permit us to transcribe the whole of what Mr. Hall has said on this interesting subject; but we trust that the sermon itself will meet the eye of many who require to be guarded against the pernicious influence of the system in question.

The following passage with which the discussion on the subject of expediency closes, and in which Mr. Hall expresses with uncommon strength and precision, views which we ourselves have long entertained, would do honour to the pen, even of a Burke.

"As this fashion of reducing every moral question to a calculation of expedience is a most important innovation, it would be strange if it had not produced a change in the manners of society. In fact, it *has* produced an entirely new cast of character, equally remote from the licentious gayety of high life, and the low profligacy which falls under the lash of the law: a race of men distinguished by a calm and terrible ferocity, resembling Cæsar in this only, that as it was said of him they have come with sobriety to the ruin of their country. The greatest crimes no longer issue from the strongest passions, but from the coolest head. Vice and impiety have

* "If the reader wishes for a further statement and illustration of these melancholy facts, he may find it in Mr. Wilberforce's celebrated book on religion, an inestimable work, which has, perhaps, done more than any other to rouse the insensibility and augment the piety of the age."

made a new conquest, and have added the regions of speculation to their dominion. The patrons of impurity and licentiousness have put on the cloak of the philosopher: maxims the most licentious have found their way into books of pretended morality, and have been inculcated with the airs of a moral sage."* "A callous indifference to all moral distinctions is an almost inseparable effect of the familiar application of this theory." "Crimes and virtues are equally candidates for approbation, nor must the heart betray the least preference which would be to prejudice the cause; but must maintain a sacred neutrality, till expedience, whose hand never trembles in the midst of the greatest horrors, has weighed in her impartial balance their consequences and effects. In the mean time they are equally candidates, we repeat it again, for our approbation, and equally entitled to it, provided the passions can be deceived into an opinion, and this is not difficult, that they will come to the same thing at the foot of the account. Hence that intrepidity in guilt, which has cased the hearts of the greatest adepts in this system as with triple brass. Its seeds were sown by some of these, with an unsparing hand, in France, a congenial soil, where they produced a quick vegetation. The consequences were soon felt. The fabric of society tottered to its base; the earth shook under their feet; the heavens were involved in darkness, and a voice more audible than thunder called upon them to desist. But, unmoved amidst the uproar of elements, undismayed by that voice which astonishes nature and appals the guilty, these men continued absorbed in their calculations. Instead of revering the judgments, or confessing the finger of God, they only made more haste (still on the principle of expediency) to desolate his works, and destroy his image, as if they were apprehensive the shades of a premature night might fall and cover their victims!"

"But it is time to conclude this discussion, which has, perhaps, already fatigued by its length. I cannot help expressing my apprehension, that this desecration of virtue, this incessant domination of physical over moral ideas, of ideas of expediency over those of right, having already dethroned religion, and displaced virtue from her ancient basis, will, if it is suffered to proceed, ere long shake the foundation of states, and endanger the existence of the civilized world. Should it ever become popular, should it ever descend from speculation into common life, and become the practical morality of the age, we may apply to such a period the awful words of Balaam; *Who shall live when God doth this?* No imagination can portray, no mind can grasp its horrors."† "If the apparent simplicity of this

system be alleged in its favour, I would say, it is the simplicity of meanness, a simplicity which is its shame; a daylight which reveals its beggary. If an air of obscurity, on the contrary, is objected against that of better times, let it be remembered that every science has its *ultimate questions*, boundaries which cannot be passed, and that if these occur earlier in morals than in any other inquiries, it is the natural result of the immensity of the subject, which, touching human nature in every point, and surrounding it on all sides, renders it difficult, or rather impossible, to trace it in all its relations, and view it in all its extent. Meanwhile the shades which envelop, and will, perhaps, always envelop it in some measure, are not without their use, since they teach the two most important lessons we can learn, the vanity of our reason, and the grandeur of our destiny.

"It is not improbable that some may be offended at the warmth and freedom of these remarks: my apology, however, rests on the infinite importance of the subject, my extreme solicitude to impress what appear to me right sentiments respecting it, together with the consideration, that the confidence which ill becomes the innovators of yesterday, however able, may be pardoned in the defenders, however weak, of a system which has stood the test and sustained the virtue of two thousand years. Let us return, then, to the safe and sober paths of our ancestors; adhering, in all moral questions, to the dictates of conscience, regulated and informed by the divine word; happy to enjoy, instead of sparks of our own kindling, the benefit of those luminaries which, placed in the moral firmament by a potent hand, have guided the church from the beginning in her mysterious sojourn to eternity. *Stand in the way, and see, and ask for the old path which is the good way, and walk therein, and ye shall find rest for your souls.*

"Instead of demolishing the temple of christian virtue, from a presumptuous curiosity to inspect its foundations, let us rejoice they are laid too deep for our scrutiny. Let us worship in it; and along with the nations of *them that are saved, walk in its light.*" (p. 42—51.)

Mr. Hall notices, as another symptom of degeneracy, the innovation which has taken place in the use of moral terms. *Pride*, for example, though marked in scripture with the severest denunciations of divine vengeance, is now seldom used except in a favourable sense;

ble efforts to check the progress of vice, may have been led to countenance the dangerous principle of general expediency, a principle "which, pretending to enter into the designs of the Almighty, makes his laws of secondary authority and supersedes the force of the most sacred injunctions." See the *Christian Observer*, Vol. II. p. 306.

* "The unholy speculations of Mr. Godwin were founded entirely on this basis."

† This passage, indeed the whole of the preceding discussion, is well worthy of the attentive consideration of all who, in their lauda-

while *humility*, the leading feature in the character of our Saviour, rarely enters into the estimate of human excellence. He likewise adverts to the growing disregard of religious observances, manifested more especially by the highest and lowest classes of society, and points out with becoming censure the fatal effects to be apprehended from the assignation of the Sunday by the legislature to the purposes of military exercises. We agree with Mr. Hall in thinking it remarkable that this first instance of a legalized breach of the sabbath should occur "at a time when we are engaged with an enemy, whose very name conveys a warning against impiety." (p. 55.) Surely ministers act unwisely in persevering in this measure. May not a doubt of its propriety be fairly excited in their minds, even by the single circumstance of the pointed censure which such a writer as Mr. Hall, in such a sermon, has felt it his duty to bestow upon it? To these proofs of national corruption, Mr. Hall adds, "that almost universal profaneness which taints our daily intercourse, and which has risen to such a height as to have become a melancholy characteristic of our country." The enormity of the slave trade is in the last place briefly, but feelingly noticed—"Its enormity no words can express." (p. 58.) We wish we could have concurred with the author, in acquitting the nation at large of a share in the guilt of this traffic. It is too notorious that a shameful and criminal indifference to the important interests involved in the question of abolition has prevailed in this country; and if a proof of the fact were wanting, we might refer to the circumstance, that, during the two last general elections, it does not appear that any one body of electors in the kingdom have been led to consider, whether the men of their choice were friendly or hostile to this trade, and to the system which it feeds.

Mr. Hall next proceeds to point out, that the only safe expedient which, under the pressure of our complicated guilt, "remains to be adopted, is an immediate return to God:" "a speedy return to the spirit and practice of the Gospel." "Let it be remembered," he adds, "that repentance is a personal concern.

Instead of losing ourselves in a crowd, and resting in general confessions, we ought, each one to examine his own ways and turn from his own iniquity." This duty is urged upon the reader by various powerful and affecting considerations, which our limits will not allow us to particularise. The important truths, however, contained in the following extract entitle it to distinguished notice.

"We shall ill consult the true interests of revelation by disguising its peculiarities, in hope of conciliating the approbation of infidels, and of adapting it more to their taste—a mistaken and dangerous policy, by which we run imminent risque of catching *their* contagion, without imparting the benefit of *its* truths. Let us not for a moment blench from its mysteries: they are *mysteries of godliness*; and however much they may surpass human reason, bear the distinct impress of a divine hand. We rejoice that they are *mysteries*, so far from being ashamed of them on that account; since the principal reason why they are, and must ever continue such, is derived from their elevation, from their *unsearchable riches*, and undefinable grandeur. In fine, let us draw our religion and morality entirely from the word of God, without seeking any deeper foundation for our duties than the *will* of the Supreme Being, an implicit and perfect acquiescence in which, is the *highest virtue* a creature can attain." (p. 63, 64)

Some remarks of a consolatory nature are then subjoined.

"We may hope," observes the author, "(that) infidelity has run its length. In truth, its sophistry, in the eyes of men of sense, has been much discredited by the absurdity of its tenets; and if any have been in danger of being seduced by the talents of its advocates, they have commonly found a sufficient antidote in their lives. We have learned to prize revelation more than ever, since we have seen the ludicrous mistakes, as well as serious disasters, of those mystics of impiety, who chose rather to walk by an internal light than enjoy the benefit of its illumination. They have edified us much without intending it; they have had the effect which the great critic of antiquity assigns as the purpose of the tragic muse, that of purifying the heart by pity and terror. Their zeal has excited an equal degree of ardour in a better cause, and their efforts to extirpate religion have been opposed by contrary efforts, to diffuse its influence at home and abroad, to a degree unexampled in modern times. A growing unanimity has prevailed among the good in different parties, who finding a centre of union in the great truths of revelation, and in a solicitude for its interests, are willing to merge their smaller differences in a common cause. The number

of the sincerely pious, we trust, is increasing among us, whose zeal, so far from suffering abatement from the confidence of infidelity, has glowed with a purer and more steady flame than ever. These are pleasing indications that the presence of the *Holy One of Israel* is still in the midst of us." (p. 64, 65.)

The concluding address is admirably calculated to excite and cherish in the breasts of our countrymen, all those energies which the present state of public affairs peculiarly requires to be called into action. We shall not make any extracts from it in this place, as we intend to insert the greatest part of it at the head of our political department. Besides the ornament it will be to our work, we conceive that we shall be doing a real service to the great cause in which our country is embarked, by giving as extensive currency as possible to the sentiments it contains.

Having laid before our readers a view, though we confess a very inadequate view, of the contents of this sermon, it remains that we notice its blemishes. These, however, are few and unimportant, and chiefly respect slight inaccuracies of style. Some passages also are, perhaps, too tumid, and to be perfectly correct, would require to be a little qualified; as when England is represented as the Thermopylæ of the universe; (p. 74,) or when it is said that the people of this country are to decide whether freedom shall yet survive or be wrapt in eternal gloom, (p. 75.) But our principal objection arises from the concluding paragraph of the discourse, which, notwithstanding Mr. Hall's ingenious vindication of it in the preface, (p. ix,) we still think calculated to mislead. We wish that instead of defending, he had consented to alter it in his second edition.

Of the sermon, however, as a whole, we think most highly; and we take this occasion of requesting our readers to bear in mind, that our notice of smaller faults is sometimes only an indication of our opinion of the excellence of the work, which we have been at so much pains to criticise. That before us proves its author to possess a mind of extraordinary vigour; an intellect capable of grasping the most extensive relations, and throwing light

on the most abstruse subjects in the science of morals, so far as that science comes within the province of reason; while he seems to have both the discernment and modesty to know those bounds, which the human understanding is forbidden to pass; and while the views of evangelical religion, which he has incidentally introduced, are just, elevated, and affecting.

To conclude.—We cannot but regard the accession of such a man as Mr. Hall to the side of true religion and social order as a public benefit, and we trust that his talents will in no long time be employed in some work of a less perishable nature than sermons on subjects of temporary interest.

CXXXIX. *Four Sermons preached in London, at the Ninth General Meeting of the Missionary Society, May 10, 11, 12, 1803.* By the Rev. S. BOTTOMLEY, the Rev. T. YOUNG, the Rev. G. EWING, and the Rev. I. NEWELL. Also the Report of the Directors. 8vo. pp. 132. London. 1803. Williams.

It would be unreasonable to expect any thing very new on a subject, which for eight successive years, has been the theme of the four preachers annually chosen to solemnize the Missionary Meeting mentioned in the title page. We have therefore little more to do than to mention the leading argument which, on the last anniversary, was chosen by each of the preachers to forward the purposes of the society.

The text of the first sermon is Rom. ii. 7; from which the preacher purposes to set forth the "advantages of patience" in missionary exertions. "The Motives to Patience," would have been a better description of it; for though it well deserves the attention of a person engaged in the work of missions, yet little will be found in it which the title might lead us to expect: the whole of what directly relates to the exercise of patience being contained in a single paragraph. The subject therefore is yet open, and may be resorted to on some future occasion.

The title of the second Sermon is "St. Paul's Conduct, a Pattern for Missionary Exertions." Rom. xv. 20, 21. is the text, from which the preacher

enlarges on the *object* the apostle here proposed, viz. the instruction of the heathen; the *means* he employed for this purpose; and the *spirit* by which he was actuated. On the last point, Mr. Young apprizes his hearers, that he means not to confine himself to the single trait of the apostle's spirit mentioned in the text, but to enforce the duty of a missionary by a general view of St. Paul's character. This he has done in a manner calculated to raise the Missionary above every mean and selfish consideration, in the discharge of his office.

"The ignorance of the Heathen, and the conduct of God toward them" is the subject of the third Sermon, which is founded on the 30th and 31st verses of Acts xvii. In this discourse, the darkness of the heathen world, with respect to religion and morals, is fairly stated; and the duty of supporting and encouraging all endeavours to bring them to the knowledge of the gospel, clearly deduced from the divine command now given to all men to repent. If this discourse be not so animated as the two which precede, it has greatly the advantage as to correct composition. It is a sober, though by no means a frigid demonstration of the duty incumbent on Christians, to endeavour to propagate the gospel of Christ.

"St. Paul's mission to the Gentiles," from Acts xxii. 21. makes the subject of the Fourth Sermon. From these words the preacher endeavours to accomplish the purpose of the meeting, by shewing, first, that the salvation of the Gentiles is "an object of divine delight." This proposition he supports by many appropriate passages of holy scripture. He encourages the undertaking by considering, 2dly, "the certainty of the event," to those who labour for the salvation of mankind. In addition to the arguments arising from the assurances of God's word, and the divine helps which the Christian Missionary has to depend on, Mr. Newell brings forward under this head many encouraging instances of the success attending evangelical labours. The third head of the discourse, viz. that the salvation of the Heathen is "an infinite blessing,"

makes way for an earnest address to the hearers, in which they are urged to assist the missionary cause, by such means as they can best apply to so important an undertaking.

These Sermons are superior, in point of composition, to some which have preceded them. And they possess more of that simplicity, which when accompanied with warmth and energy, best becomes the Christian pulpit.

Prefixed to the Sermons is the Report of the Directors of the Institution: an abstract of which has already been given in our Religious Intelligence, Vol. II. p. 512.

CXL. *The Mild Tenour of Christianity; an Essay.* pp. 153. 8vo. London, 1803. Clarke.

THIS work opens with some quotations from scripture, which are commented upon with the extravagance of a writer of romance, rather than with the gravity and simplicity of a Christian. These are followed by little more than a strange collection of ecclesiastical anecdotes, chiefly intended, as it should seem, to prove what no protestant denies; that the austerities of monachism do not coincide with the mild tenour of christianity.

The edition of the gospel, which the author appears to have studied, is that corrupted one which, divesting the Almighty of his retributive justice, exhibits him as a God "all mercy:" and overlooking the spirituality and extent of the divine law, and the purity and heavenly mindedness required by the gospel, attempts to reconcile a love of the world and a conformity to its spirit, with the service of God, and the hope of future glory.

The subject our author has selected is, doubtless, an interesting one; but it requires a very different treatment from that which it is likely to receive from the flippant pen of a gay and confident writer, who, in delineating the mild genius of the Gospel, passes over, without notice, all those facts and denunciations by which, in scripture, the dreadful consequences of sin are depicted. The excellency of christianity in this view of it, arises in no degree

from the indulgence it affords to the omission of any duty or the breach of any divine injunction; nor chiefly even from its condemnation of the gloomy austerities of the anchorite, or the exterminating zeal of the persecutor, but from the representation which it gives of the love, and clemency, and forbearance, and tender compassion of the Almighty towards sinners; from the encouragement and consolatory language with which it addresses the penitent, the contrite, and the afflicted; from the richness and efficacy of its provisions for the restoration of fallen man to the image and favour of his God; from its authoritatively calling men to the renunciation of pride, anger, malice, hatred, revenge, and other sinful passions; from the mild treatment it requires towards offenders; and from the indispensable obligation it imposes of administering freely to the temporal and spiritual wants of our fellow-creatures. Nay, so little occasion is there to divest christianity of its sanctions, in order to establish its mild tenour, that it will be found on inquiry, that even its loudest threatenings are designed to operate as gracious warnings; and are calculated, by the salutary influence of fear, to reclaim the sinner from the error of his ways; and that the most self-denying sacrifices which it demands tend directly to the promotion even of present peace and happiness.

We should not have thought it necessary to notice this work, but for the commendation it has received from some of our critical brethren.

CXLI. *The substance of a Speech intended to be spoken in the House of Lords, November 22, 1803, &c.* By R. WATSON, Lord Bishop of Landaff. Second Edition. London, Cadell and Davies. pp. 46.

THE compositions of different authors bear, with different degrees of strength, the impression of the mind of the writer. And of different works of the same person one will be much more forcibly characterized than another by his peculiar sentiments and manner. The publication before us presents so strong a picture, not merely of the known opinions, but, if we may so ex-

press ourselves, of the very port and demeanour of the Bishop of Landaff, that we think a perusal even of the two first paragraphs would satisfy most men to which member of the Right Reverend Bench the tract, were it anonymous, must be ascribed.

The Bishop, after employing some introductory pages, replete with strains somewhat Tyrtæan, in laudable exhortations to loyalty, patriotism, and heroic exertion under the impending crisis, and in merited encomiums on our free constitution, proceeds to mention measures which he conceives would be of essential moment in contributing to our national defence.

His lordship proposes in the first place,

"That the first class of the people, adopting the division prescribed by a late act of parliament, should be called out and taught the use of arms, not merely as a temporary expedient to answer the present exigency, but annually continued as a permanent measure of the executive government." (p. 11.)

"I readily join," he adds, "in the general praise so justly given to the volunteers; but this commercial nation ought so far to become a military nation, as always to have within itself a sufficiency of men ready disciplined for its defence. This may be completely effected for the present occasion in a short time: and when the pressure of the present occasion is removed, it may be established as a permanent measure in the course of six years, without giving any sensible interruption to our agriculture, our manufactures, or our commerce." (p. 11, 12.)

Concluding that the population of the country would annually supply fifty thousand youths, who, in the preceding twelve months, had attained their seventeenth year, the Bishop calculates that in six years we should thus have three hundred thousand young men sufficiently instructed in the use of arms. Our own occupations give us so little insight into any other warfare than that of authors, that we shall not venture to pronounce on the military merits or demerits of the plan. We shall only say that, among evils inferior to that of subjugation under a foreign power, there are few which are more to be deprecated than that of this nation becoming a nation of soldiers.

The second proposition which the bishop recommends is the payment of

the national debt, or, at least, of that part which has been added during the present and the three preceding wars, by a proportional contribution from every man's property. This plan his lordship recommends not only as easily practicable, but as universally profitable. He decidedly encounters the prevailing opinion, that in taxes on income the rich ought to pay after a higher rate than the poor.

"A man of ten pounds a-year is as able to pay (I mean with as little privation of *his* comforts) ten shillings annually, as a man of five hundred a-year is to pay five hundred shillings. If we trace the matter to the bottom, and speak of luxuries, as distinguished from necessities, we shall find every thing comparatively speaking to be a luxury. Bread is a luxury to those who feed on the bark of trees; beer is a luxury to him whose beverage has been water; wine is a luxury to him whose ordinary beverage is beer; and a savage in America with a blanket on his shoulders, is a man of luxury compared with his neighbour who has none. Our inimitable bard has expressed this idea in better language than I can use, where he introduces Lear arguing with his daughter about what was *needful* for his state.

O, reason not the need: our basest beggars
Are in the poorest thing superfluous;
Allow not nature more than nature needs;
Man's life is cheap as beasts.— (p. 21.)

We actually thought, before we read this passage, and inveterate prejudices dispose us still to cling to the opinion, that there exists a real distinction between necessities and superfluities. We have a lurking repugnance to be convinced that we ought to exchange our bread, however coarse, for the bark of trees, and our coats, however threadbare, for blankets; and our logical powers are unhappily fettered by a prepossession, that, in the present depraved state of human nature, if the life of a man is to be as cheap as that of a beast, it must be very like that of a beast. We must confess too that we extremely doubt whether the speedy removal of the whole, or of nearly the whole, of our national debt would be a national advantage. We avow, and we make the avowal without any special reference to the present ministers, of whose moderation we, in truth, think very highly, that in our opinion a public debt of some magnitude operates as a salutary

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check to that facility of entering into wars, and that extravagant enterprise in conducting war, to which, if suddenly released from our burden, we should be continually obnoxious.

His lordship, in the next place, recommends the payment of stated salaries from the public revenue to the Roman Catholic bishops and clergy of Ireland, as a measure of conciliation and of justice. If public rumour be entitled to credit, such a plan has for some time been under the contemplation of his Majesty's ministers. The questions which it involves are of too extensive a nature to be canvassed in this place; but we think it deserves the deliberate consideration of all concerned, whether the same principle which would sanction government in giving direct countenance and support to Roman Catholic clergymen, the adherents of a church acknowledged to be not only Anti-christian, but Anti-christ itself, would not justify the payment of Hindu priests and Mahometan Imams, with a view to the propagation of their respective tenets in our eastern dominions. We should be glad that a measure of this nature, so nearly affecting the interests of religion proceeded on some other ground than that of a calculation of expediency. In discussing this subject the Bishop makes, among other remarks, the two following observations:—"I love to have politics, on all occasions, founded on substantial justice; and never on apparent temporary expedience in violation of justice." (p. 26.)—"I wish any one to consider whether there is any time in which it is improper either for individuals, or for nations, to do justice." (p. 28.) We wish that many of our politicians, who profess to be christians, would apply these observations universally. We should not then groan another month under the guilt of the Slave Trade.

The repeal of the Test and Corporation Acts is the concluding measure which the Bishop advises as most conducive to unite all the inhabitants of Great Britain in cordial zeal for the defence of the country; his Lordship recommends moderation and loyalty to the Dissenters; disclaims any wish to

be their champion; admits that, on the point in question, he thinks differently from many members of the upper house; and adduces as delivered personally and decidedly to himself the opinion of the late Lord Camden, that the repeal of the acts could not be, in any respect, prejudicial to the interests of the Established Church. We cannot help wishing that his Lordship had forborne to agitate this delicate question at the present moment.

In the close of the pamphlet, as in other parts, the Bishop characteristically alludes to himself and his own proceedings; and we think in a way which will not always produce on the mind of the reader the impression, or the kind of impression, which was meant to be excited. He states the preservation of the balance of power to be the true and just cause of the war, a cause which his lordship says has been kept too much out of sight, as if we were ashamed of it. He reverts with proper satisfaction to the loyalty and exertion of Britons. But in ascribing to every one of our naval defenders, from the admiral to the sailor, the very unchristian sentiment,

"Within my sword's length set him, if he
'scape
Then heav'n forgive him too,"

we apprehend that he does not do honour either to them or to himself.

We cannot conclude without expressing our sense of the spirit of independence, as well as of zeal and patriotism, which appear in this speech; and though we by no means concur in every position of the learned prelate, we entertain the firmest persuasion that his aim in writing it was the good of his country.

CXLII. *God glorified in his ministring Servants; a Sermon, preached in the Parish Church of Cheddar, in the County of Somerset, on Monday, October 17, 1803, at the Funeral of the Reverend Thomas Drewitt, A. M. Curate of the said Parish.* By the Reverend THOMAS BIDDULPH, A. M. Minister of St James's, Bristol, and Chaplain to the Right Honourable the Dowager Lady Bagot. Bristol, 8vo. pp. 31. 1803.

If there was an age in which funeral sermons were so frequent as to de-

prive them of the greater part of their appropriate effect, the present generation has run into the opposite, and not a less unreasonable extreme. There are, undoubtedly, circumstances in the course of human affairs powerfully calculated to enforce the truths and duties of christianity; and none, perhaps, possessing greater efficacy to such a purpose than the translation of an immortal soul into an eternal state, either of happiness or misery. Of occasions so favourable to religious impressions, it is unquestionably the wisdom, if it is not the duty, of a christian minister to avail himself. And we know of no one who has acquitted himself in this neglected field of ministerial exertion, with greater credit than the author of the sermon now before us. Nor will the present production detract from the reputation which he has already earned in the same province of practical divinity.

Mr. Biddulph was, indeed, favoured in his subject when he undertook to celebrate the character, and improve the premature departure, of such a man as Mr. Drewitt. And to his felicity in this respect may, perhaps, in some measure, be ascribed that animation both of thought and expression, by which the reader feels his attention rivetted, and his affections warmed, in the perusal of this discourse.

Mr. Biddulph has taken his text from Gal. i. 24.—"They glorified God in me;" and the division of his subject is as follows:—

"A representation of the manner in which God is glorified in his servants.—An exhortation to an imitation of their conduct, of whom the Apostle says, "They glorified God in me."—And an appropriate address to the consciences of all present." (p. 3.)

What occurs of a more personal nature in this sermon is, for the most part, inserted in a communication which has been transmitted to us for our Obituary; to which the reader is referred. There is contained, however, in a note, (p. 13,) a short account of the zeal of Mr. Drewitt, and the affection which was entertained for him by the poor among his parishioners, omitted in the communi-

cation just mentioned, which cannot but be highly grateful to those who feel an interest in the prevalence and extension of christian truth.

A well connected discourse can be represented with justice, neither by an abridgment of its contents, nor by a selection of detached passages. There are, however, in that under our present review, many separate portions, of which the merit would be sufficiently conspicuous, were they exhibited only as extracts. Our general plan determining us to this method, we will present to our readers the two following passages; the first being the commencement of the first division; and the second being the conclusion of the discourse.

"In the first place, God is glorified in the appointment of such instruments as He employs for the accomplishment of His gracious purposes towards fallen man. Had He commissioned angels to be preachers of His gospel; a more proper correspondence might have appeared to exist between the dignity of the King of Kings who sends, and the ambassadors whom He delegates to make known His will. But it is to be remembered that, though the servant derives all his ministerial importance from the majesty of his Lord, his Lord can receive no honour from him. An abject worm, like myself, speaking in the name of God, and producing credentials from Him, has the same right to demand an attentive audience, as an angel crowned with light. And we may, moreover, add, that the glory of God is more promoted by the plan which His wisdom has adopted, than it could have been by any other. For, had beings of a superior order been employed in the promulgation of the tidings of reconciliation with God, through the blood of the cross, fallen man (so gross is his stupidity) might have attributed the glory of the blessings thereby communicated, in part at least, to the instrument. But this mistake is rendered impossible by the gracious constitution of His kingdom which God has established. 'For we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.' It is made evident that it is not by created 'might or power, but by the Spirit of Jehovah,' that sinners are translated out of the kingdom of darkness into the kingdom of God's dear Son. In like manner, when our Lord opened the eyes of the blind by the application of dust mingled with his spittle (of which the apparent tendency was rather to extinguish than to restore sight) He demonstrated the source from which the miraculous cure was derived.

But had He used an eye-salve of approved virtue, the interference of His own power would have been obscured, and the glory of His grace diminished." (pp. 4, 5)

The second passage contains a striking apostrophe of the preacher to himself respecting his ministerial office.

"Before I finally close, I must trespass on your patience, while I indulge myself briefly in a train of thought for my own profit. A preacher should not forget, in his solicitude for the advantage of others, to consult his own. And surely it will be allowed that, while the present solemn event reads an interesting lecture to all around me, it reads one of double importance to me and to my brethren in the ministry. While it speaks to all, it lifts up its voice like a trumpet and cries aloud to us:—Thou hast *preached*, O thou departed man of God, many an instructive sermon to my heart; but none so instructive as this. There is an emphasis in this, which all thy former discourses, however impressive, have wanted. I seem to hear thee say, 'Be ready. Lose no time, and spare no time in making thy calling and election sure. Leave nothing to a peradventure or to the morrow. Let thy heart, my surviving brother, be wholly given up to God. Look at that breathless monitor. Learn thence the vanity of the world; of all pursuits except that of the one thing needful; even of all literary attainments, except as they are consecrated at the foot of the cross. Take heed to thyself and to thy doctrines; continue in them, that in so doing thou mayest both save thyself, and them that hear thee. I charge thee before God, and the Lord Jesus Christ, and the elect angels, preach the word, be instant in season, out of season. Remember the worth of immortal souls; and, oh! labour to save them. The time of thy departure is also at hand; and thy continuance in the work uncertain. Up, then, and be doing. Seize the moment as it flies, for the only purpose that is worth a thought. Prosecute thy work with renewed fidelity and assiduity; assured that they who are wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.' Such are the exhortations and encouragements, thou beloved friend of my soul, with which thou seemest to address me. I obey the admonition; and, through grace, am resolved to gird up the loins of my mind, and to pursue, in thy track, the great object of my high vocation, pressing toward the mark for the prize of the high calling of God in Christ Jesus. Shortly I hope to join thee in that circle with which thou art mingled, and in the high praises of our God and Saviour, for ever and ever. Amen." pp. 30, 31.)

REVIEW OF REVIEWS, &c. &c.

To the Editors of the Christian Observer.

GENTLEMEN,

IN your number for December 1803, you have been pleased to notice the three first volumes of the *Bibliographical Dictionary*; for the favourable terms in which you speak concerning the general execution of that work, the editor begs leave to return you his sincere thanks. For your endeavours to correct some inaccuracies you have perceived in the same work, you are also entitled to his gratitude. Of these you mention *four*, which the editor begs you to reconsider.

In the *Bibliographical Dictionary* the works of *Arminius* are said to have been printed at Francfort 1635; you think the date should be 1631. The editor has only to say, that he never met with a copy bearing the latter date, nor any bibliographical work which mentioned such. It bears the former date only in the *Bibliographic Instructive*, No. 661; in the *Catalogue DE GAIGNAT*, No. 491; in the *Dictionnaire Typographique*, par OSMONT, Vol. I. p. 48; in the *Dictionnaire Bibliographique*, par CAILLEAU, Vol. I. p. 63; and in all the sale catalogues which have come under the editor's notice. It is possible, however, that some copy or copies may bear the date you mention; and indeed your saying you have consulted such an one is sufficient proof; but in your copy it must be an error, as there is every reason to believe no edition ever existed, which exclusively bore this date. Perhaps the difficulty may be solved by supposing the impression was begun in 1631, and finished in 1635; and that some of the volumes, or even some copies, may have been issued with the former date.

You say "in the account of the editions of Poole's Synopsis that which was published at Francfort in 5 vols. *quarto* is omitted." There was a *quarto* edition of this work printed at Francfort in 1694, 5 vols. and one in *folio* at the same place in 1712. But both are very indifferent editions, and of little or

no value. However it was intended to notice even these, worthless as they are, under the author's name, when it should occur in the course of the work. But it never was the Editor's design to introduce every edition of the different works which enter into the composition of the *Bibliographical Dictionary*; though had he noticed it, the *quarto* edition of *Cudworth's Intellectual System*, by Dr. Mosheim (Lugd. Bat. 1773,) should not have been omitted.

You say "in Vol. III. p. 203, (it should be 205), we are told that the *Demonstratio Evangelica* of Eusebius was edited a *Franc. Vigero*, Gr. and Lat. folio Rothom. 1628;" and add, that "the author mistook this work for the *Preparatio Evangelica*." The author begs leave to say, he made no such mistake. The *Demonstratio Evang.* was printed as mentioned in the *Bibliographical Dictionary*; so also was the *Preparatio Evang.* in the same year, under the direction of the same editor. See the *Bibliotheca Portatile*, by the Abbe Boné, Vol. I. p. 284.

But you say, "your chief complaint is directed against the opinions which this writer has thought it expedient to interweave with his critical compilations;" and then the editor of the *Bibliographical Dictionary* is charged with *Socinianism*, and several inferences drawn from particular passages to substantiate the charge. This, Gentlemen, is a strange proceeding! You need not be told that it is as disingenuous as it is unchristian to throw out such *inuendoes*, to the prejudice of a man's character, on such exceptionable surmises. The Editor, however, does not think that to be a *Socinian* necessarily implies the being a *bad man*; he has the honour of being acquainted with several who profess this doctrine, and yet are men of amiable manners and irreproachable conduct: in such cases, should *heterodoxy* be imputed as a crime?

"*Parcius ista VIRIS tamen objicienda memento.*"

But what are the proofs that the Editor of the *Bibliographical Dictionary* is a *Socinian*? of which you say you "have

no obscure intimations in various passages of the work." Why, he says, Vol. I. p. 204, "that Plantin's Bibles were all printed from Pope Clement's first reform of the text; and were all designed (by certain alterations made) to confirm what the Papists call the *catholic doctrine*; witness that celebrated passage of St. John, *tres sunt*." This paragraph (the whole of which I forbear to transcribe) you know to be a quotation from the *Encyclopædia Britannica*, which in the *DICTIONARY* is cited in that *very place*, and the article Bible referred to. But supposing the whole passage had *originated* with the Editor of the *Bibliographical Dictionary*, what *luminous intimation* does it give of his *socinianism*? Not a little.—It might as well have been produced to prove his *Mahommedanism*.

Another intimation of the Editor's Socinianism you find in the assertion, Vol. II. p. 16. "That the Socinian Expositors (contained in the *Bibliotheca Fratrum Polonorum*) contain a treasure of sacred criticism, and that the work is become *dear* since the late revival and progress of Socinianism in England." Both these assertions are true. Every *scholar* must allow, that there is a vast mass of sound criticism in the above work; and every *bookseller* knows that it is increased in price. Had the Editor said, "this Socinian work contains a *treasury of sound doctrine*," the intimation of his Socinianism would have been luminous enough. But he has *not* said so, nor intended to say so. He well knows a man may be a *good critic*, and yet not a *sound divine*. He believes the *Fratres Poloni* are, in many respects, *good critics*, and he held himself bound in *honour and conscience*, when speaking of their works, to give them that praise which he believed to be their due.

The last passage which you produce in illustration of what you term "the author's Socinian partialities," is found in his asserting, that "*Eusebius* was an *Arian*, and that the proofs of it are evident enough." The Editor believes so still. But if the asserting a man to be an *Arian* proves the assertor to be an *Arian* himself, does it not follow,

that asserting a man to be a Socinian proves that the assertors are Socinians; and that the *Christian Observers* are all Socinians, for they assert that the Editor of the *Bibliographical Dictionary* is a Socinian?—Truly, Gentlemen, this is not *worse* logic in the *last* instance than it is in the *first*. In the case of Eusebius, the Editor (and multitudes besides) thinks there are the clearest evidences of his *Arianism*; yet he did not wish to be credited on his own assertion; and in order that his readers might be furnished with all that has been *best* said on the opposite side of the question, he refers them in the very place from which you have taken your extract to *Dr. Cave's Dissertation* against Le Clerc, concerning the *Arianism of Eusebius*, where all that can be well said in favour of Eusebius's *orthodoxy* is produced. This, Gentlemen, you should have noticed in your review; and probably it might have appeared to you and your readers as some proof, if not of the Editor's *orthodoxy*, yet of his *candour*. On any branch of *polemic divinity* the Editor does not think the authority of any of the *fathers* of great moment. See what he has said on the article *Daillé*: he has been long accustomed to take his creed not from *fathers* or *councils*, but from the *infallible and eternal word* of God. And though he does not feel himself obliged to give an account of his faith in such cases to any man, yet if he be even *indirectly* asked the reason of the hope that is in him, he feels himself disposed to give an answer in that meekness and fear which the spirit of God requires. He begs leave, therefore, to assure you, Gentlemen, that far from being a *Socinian* he is not even an *Arian*; but, on the contrary, a *firm, conscientious, orthodox believer* in the *ETERNAL DIVINITY*, and *INFINITELY meritorious SACRIFICE* of the ever *GLORIOUS SAVIOUR* of mankind; from whom he has learned to esteem every man as his *brother*, whatever his religious tenets may be, who fears God and works righteousness! He now leaves it to your *conscience* to reflect with what *propriety*, and on what *evidence*, you have publicly preferred against him the charge of *Socinianism*;

and wishing you all prosperity in your good work, begs leave to subscribe himself,

Gentlemen, Yours respectfully,
THE EDITOR OF THE BIBLIOGRAPHICAL DICTIONARY.

WE are more disposed to commend the general candour of the letter with which the Editor of the Bibliographical Dictionary has favoured us, than to expatiate upon or retort some expressions of rather a contrary description, and for which a considerable degree of apology will readily suggest itself. We shall proceed, therefore, to pay the respect to it which it deserves.

We pointed out an edition of the works of Arminius, bearing date 1631, and printed at Francfort. This edition we have now before us, and we see that we were correct. The lower part of the title page is as follows: Prostant apud Gulielmum Fitzerum Anglum, Bibliopolam Francofurtanum. Anno M.DC.XXXI. The work is printed upon bad paper, and contains 788 pages.

With respect to the quarto edition of Poole's Synopsis, printed at Francfort in 5 vols. 1694, we can only say, that it does not appear to us so "worthless" as it is represented by the Editor of the Bibliographical Dictionary. It is printed upon bad paper, and in a type not, perhaps, sufficiently legible to some eyes. But we believe it to be accurate; it has a valuable preface wanting in former editions; and, what constitutes its chief advantage, it is more portable and far more convenient for use, than the ponderous folios in which that useful work is presented by every other edition.

The authority to which we referred for our observation concerning the *Demonstratio Evangelica* of Eusebius, is an author of the last appeal on such subjects, the extensively learned and laborious Fabricius, in his principal work, the *Bibliotheca Græca*, lib. vi. p. 37. ed. 1708, &c. In p. 58, he professes to enumerate the editions of the *Dem. Ev.*; but makes no mention of that described in the Bibliographical Dictionary. The omission of a supposed edition of a work, in a professed enumeration of all the editions, by such

a writer as Fabricius, appeared to us to be almost positive evidence of its non-existence. But if the Abbe Bone asserts the contrary (as we have no reason to doubt,) the evidence upon the case must be examined afresh to determine which of the two authors is in the right.

We now come to more serious matters. We endeavoured, in the few observations which we made upon the Bibliographical Dictionary, as far as published, (for of such works we do not pretend to give a complete review) to justify our suspicions, that the Author or Editor was a Socinian; and that these suspicions might have no more weight with our readers than was due to them, we extracted and laid before them the passages upon which our inference was founded. The learned Editor, however, with whom we would be understood as holding rather an amicable conference than a controversy, considerably underrates our charity, if he imagines that we cannot go at least as far as himself in our opinion of Socinians, and allow that "several" of that sect are "men of amiable manners and irreproachable conduct." This is little, if any thing, more than we voluntarily admitted concerning Dr. Lardner, an acknowledged Socinian. There are some other points upon which we do not think it would answer any good purpose to enlarge: we only add, that what we said concerning the Socinianism of the Editor of the Bibliographical Dictionary should have been represented, not as a "charge," but as our suspicions.

Having premised so much, we are ready to admit, and we admit with sincere gratification, upon the assurance made to us—an assurance which we cannot question, that our suspicions were without any foundation in the reality of the case; and, in this respect, we here formally surrender them. But having done this piece of justice to the learned Editor, we think another due to ourselves. It is unnecessary to inform those who have any acquaintance with the state of modern literature, that the most insidious attempts are made to propagate heresy, immorality, and impiety; and that the most promising method to effect this purpose has

generally been deemed to insinuate the noxious principles in works most remote from the subject, and therefore least suspected. The consequence is, that there is hardly any department of literature which is not contaminated with this poison. But to detect the poison, while it is the object and labour of the author to conceal it, is a difficult undertaking; and those who are engaged in it are peculiarly liable to error. The nature of the case does not admit of broad, palpable, and decisive evidence; and of consequence the innocent are in danger of being sometimes confounded with the guilty. But this circumstance, however to be lamented, is to be ascribed to the present infelicity of human affairs; and ought, by no means, to deter us from a duty which the times imperiously demand of the conscientious and religious part of society. It is likewise worthy of remark, that an author may easily exempt himself from suspicion by an open and explicit declaration of his sentiments, or even by abstaining from dubious expressions; and this should be considered as a very moderate tax by those who reflect upon the importance of the object which requires it. The passages which we transcribed from the Bibliographical Dictionary seemed to us, as they do now, to indicate, not only an inattention to this precaution but something of a more decisive nature.

While, therefore, we admit that our suspicions were without any foundation in the reality of the case, we contend, that they had sufficient foundation in the evidence which lay before us, and which we presented to our readers.

The extract concerning Plantin's Bibles, where we are referred to the Encyclopædia Britannica, has, unintentionally as we now believe, an aspect more obviously directed to the doctrine of the Trinity than the original. In the Encyclopædia Britannica some new texts are mentioned as added, and many old ones as altered to confirm what the Papists call the Catholic doctrine; and it is added, according to the quotation of the Editor of the Bibliographical Dictionary, "witness that celebrated passage of St. John, *tres sunt*." But in the Encyclopædia there is added an

"&c.", not in the italic character, and therefore not a continuation of the verse, but indicating in a general way the other passages which were altered. This is omitted by the Editor of the Bibliographical Dictionary. But independently of this omission, upon which we lay no considerable stress, we think that any one reading the passage in question, as it stands detached in the Bibliographical Dictionary, and as it is connected with its context in the Encyclopædia Britannica, would form a very different opinion of what is to be understood, when the text *tres sunt* is represented as an instance of an alteration intended to confirm the Catholic doctrine of the Papists.

The eulogium upon the Bibliotheca Fratrum Polonorum we consider as more powerfully calculated to mislead. "A treasure of sacred criticism" is a strong expression, although undoubtedly stronger may be used; and, even now, we can hardly reconcile such unqualified praise with the professions of the letter to which we are replying. The elder Socinians were, doubtless, very different persons from their present descendants; but we have many reasons for not entertaining a very high opinion of them as biblical critics, even upon points not concerned in controversy. The late revival and progress of Socinianism in England, is spoken of exactly in the manner in which a Socinian, exulting in the event, might be supposed to speak.

The last passage which we produced, as betraying, in our view, an anxiety to promote the cause of Socinianism, is that in which Eusebius appeared to be rather hastily claimed as an Arian. This decision we conceived to be the more symptomatic, because the celebrity of Dr. Lardner's works and the candid hesitation of that critic on the subject of dispute, led us to suppose that no other than a Socinian, pretty sanguine in the cause, could pronounce a peremptory and definitive sentence, where such a judge was doubtful; and doubtful even in opposition to previous prejudices. Cave is, indeed, referred to, and he is well known to be the best champion for Eusebius's orthodoxy; but in truth a bare reference has little

effect with most readers, especially when the opposite and positive assertion of an able writer has almost precluded further inquiry. Men are often most enslaved to authority when they most persuade themselves that they despise it. We do not perceive ourselves reduced to such a dilemma with respect to our logic, as the writer, who addresses us, seems to himself to discover. There is, in our apprehension, an evident difference in the two cases, which destroys the parallelism of the inference.

As the fathers are alluded to, we think it right to observe, that there is a medium between placing them upon a level with the sacred oracles, and overwhelming them with reproach and contempt. This latter is an extreme into which Protestants were in danger of falling, and have fallen; and we lament that the time has not yet arrived, in which justice can be said to be done to those much injured, though not faultless, worthies. But it little becomes an age of so much laxity, both of principle and conduct, as the present, to sit in judgment upon and condemn persons, who, notwithstanding their failings, are so fully entitled to the respect and veneration of all true Christians. There are some good and seasonable observations upon this subject in the preface of Bishop Warburton's Julian.

We have only to add, that we are sorry for the offence which our critique has given to so respectable a writer as the Editor of the Bibliographical Dictionary; we readily allow, that our suspicions were unfounded in fact; but, in justice to ourselves, we must insist that they were not wholly unfounded, in the only means of judging which the volumes before us supplied. The writer has our best wishes for the successful prosecution of his work; we are by no means insensible of the difficulty of his undertaking, nor, we may add, of its utility; and we trust it will meet with all the encouragement to which its merits, and the want of any similar publication in our language, entitle it.

To the Editor of the Christian Observer.

"A SINCERE Friend to the Doctrine and Disciple of the Church of England," who has written on the omission of a passage in the service for the fast day (last number, p. 49,) has been guilty of a mistake which I must beg you to rectify. Mr. Spry is there stated to be Mr. Daubeny's curate. But this is not the case: Mr. Spry is Mr. Daubeny's colleague not his curate. Being in the habit of regularly attending the Free Church at Bath, I can have no difficulty in vouching for this fact.

M—— P——

Bath, Feb. 8, 1804.

REVIEW OF MR. MILNER'S HISTORY OF THE CHURCH OF CHRIST.

AGREEABLY to our promise we have revised our review of Mr. Milner's instructive History of the Church of Christ, and we take the earliest opportunity of acknowledging the errors into which we have fallen.

1. In stating (Christ. Obser. Vol. II. p. 626) that Mr. Milner had omitted, when speaking of the condemnation of pluralities by the Fourth Lateran Council (p. 42), to advert to the effects of the *non obstante* clause in rendering void the salutary provisions of the council, we ought to have noticed that he had distinctly mentioned that clause, with its injurious consequences, in other parts of his work. (p. 5 and 53.)

2. Our censure of Mr. Milner for having failed to give a luminous view of the ecclesiastical history of the fourteenth century, (Christ. Obser. Vol. II. p. 688,) is certainly inapplicable. It would not have been consistent with the peculiar plan of his work to have done so.

3. The charge of fatalism preferred against Wickliffe (Christ. Obser. Vol. II. p. 691) stands, as we now think, on insufficient evidence. And Mr. Milner's quotations from the writings of that Reformer (Appendix, p. 23,) certainly seem to lead to a contrary conclusion.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

FRANCE.

Professor Proust has discovered a new but very dangerous fulminating powder, which is a mixture of oxygenated muriate with arsenic: it takes fire with the rapidity of lightning, and he thinks it would be very dangerous to attempt to make any use of it. "If," (says he), "two long trains be made on a table, one of gunpowder, and the other of this mixture, and they be in contact with each other at one end, so as to be fired at the same instant, you will see with surprise that one appears like a flash of lightning, while the other seems to burn with extreme slowness."

Another shower of stones is said to have fallen with a tremendous noise, in France, on the 8th of last September. One of the stones, which resembles those used in paving, and is about a foot in circumference, has been presented to the National Institute, and by that body deposited in the Museum of Natural History. The stone has a fetid smell, resembling sour milk, and when struck with steel it yields a few sparks.

GERMANY.

A decree has lately been issued at Vienna, that, in case of the death of any person possessing a library, such library shall be sealed up, and one of the licensers sent to examine the contents, and *take away all prohibited books found therein.*

It has likewise been ordered that all books published by permission of the licensers under the reign of Joseph II. shall be subjected to another revision. The board erected for that purpose has begun their work by prohibiting all the editions of the works of Voltaire, Rousseau, and Helvetius. His Imperial Majesty has likewise decreed that the religious books of the Protestants should not be considered as belonging to the class to be prohibited; but that such of them, however, as contained Socinian doctrines or principles, or attacks against the Roman Catholic religion, its ecclesiastical and hierarchial constitution, its discipline and ceremonies, should be prohibited generally, and consequently even the Protestant subjects of the Austrian dominions debarred from the use of them.

AMERICA.

RETURN OF THE POPULATION OF THE UNITED STATES, IN THE YEAR 1801, TAKEN PURSUANT TO AN ACT OF CONGRESS, PASSED 28TH FEBRUARY, 1800.

	Free White Males.	Free White Females.	All other Free Persons.	Slaves.	Total.
New Hampshire	91,258	91,740	852	8	183,858
Massachusetts -	205,135	211,258	6,452	—	422,845
Maine -	76,832	74,059	818	—	151,719
Connecticut -	121,193	123,528	5,330	951	251,002
Vermont -	79,328	74,580	557	—	154,465
Rhode Island -	31,858	33,580	3,304	380	69,122
New York -	287,094	268,122	10,374	20,618	586,203
New Jersey -	98,725	95,600	4,402	12,422	211,149
Pennsylvania	301,467	284,628	14,564	1,706	602,365
Delaware -	25,033	24,819	8,268	6,153	64,273
Maryland -	113,688	108,310	19,987	107,707	349,692
Virginia -	264,399	254,275	20,507	346,968	886,149
North Carolina	171,648	166,116	7,043	133,296	478,103
South Carolina -	100,916	95,339	3,185	146,151	345,591
Georgia -	53,968	48,293	1,019	59,404	162,684
Kentucky -	93,961	85,915	741	40,343	220,960
Territory N.W. Ohio	24,433	20,595	337	—	45,365
Indiana Territory	2,979	2,318	188	156	5,641
Mississippi Territory	12,907	2,272	182	3,489	8,850
Tennessee -	47,180	44,529	309	13,584	105,602
Total	2,194,002	2,109,886	108,419	893,331	5,305,638*

* In 1791 the total number was 3,929,326.

GREAT BRITAIN.

Mr. Arthur Young is about to publish a fifth edition, corrected to the present time, of his *Farmer's Calendar*, which is to include the modern improvements in agriculture.

Major Rennel has been recently employed in comparing the *Geography of Scripture* with his own local observations, which have fully established its accuracy. It is to be hoped, that the public will soon receive the benefit of this important investigation.

The 2d volume of *Barrow's Travels into the Interior of Southern Africa*, will be soon published. In this volume the author fully discusses the political importance of the Cape of Good Hope, as a military, naval, and commercial station.

Mr. Barrow is also about to bring forward the *Account of his Travels in China*, hitherto delayed by the duties of his public situation at the Cape of Good Hope, and by the several journeys which he performed, by order of government, from the settlement into the interior.

An edition of *Herodotus*, in 7 vols. 12mo. is printing at Edinburgh, under the care of Mr. Porson; where also a new edition of *Thucydides* is proceeding, uniform with Porson's *Herodotus*, superintended by the Rev. Mr. Elmsley.

An *Essay on Drunkenness*, and its effects on the human body, by Dr. Trotter of Newcastle, is in the press. The subject is treated in a scientific form.

Mr. Whately has in the press a work entitled, *An improved method of treating Strictures in the Urethra*.

In the press, and shortly will be published, a volume of *Sermons*, chiefly designed to elucidate some of the leading doctrines of the Gospel, by the Rev. Edward Cooper, rector of Hamstall Redware, Staffordshire.

Amount of Bank of England Notes of five pounds each, and upwards, including Bank Post-bills, payable seven days after sight, in circulation

On the 1st of June, 1803,	£12,847,540
1st of August, 1803,	13,013,180
1st of October, 1803,	12,570,500
25th of Nov. 1803,	13,520,690

Amount of Bank of England Notes of £2. and £1. each.

On the 1st of June, 1803,	£3,253,600
1st of August, 1803,	3,721,330
1st of October, 1803,	4,052,010
25th of Nov. 1803,	4,429,240

During the course of the year 1803, about 23 inches of rain fell in the neighbourhood of London, and about 27 inches in the north of England.

A large collection of books in the Chinese language has lately been imported for sale by Dr. Montucci, and may be seen at that gentleman's house at Pancras.

The trustees of the British Museum have succeeded in purchasing Dr. Combe's collection of early English Bibles, said to be the most complete in the kingdom.

Sir John Sinclair recommends feeding calves with hay-tea as a cheap plan, and as a means of saving milk for other purposes. In order to make this tea, take one pound of red clover hay, well got in, and six quarts clear spring water, boil them together till reduced to four quarts, then take out the hay, mix a pound of barley, oat, or bean meal in a little water, put it into the pot and keep it stirring till thickened; when cool, give it to the calf, adding as much whey as will make a sufficient meal.

The *Bedfordian Gold Medal* will be presented to the author who shall, before next November, produce the best essay, founded on experiment, on the nature, properties, preparation, and application of manures.

Of Mr. Stock's annual donation of 10 pounds each, to ten poor curates of the church of England, the following distributions have been made in Wales:—the Reverend Maurice Anwyl, of Towyn, Merionethshire, aged fifty years, five children, income £35; the Reverend David Davies, of Llanthoysaint, Carmarthenshire, aged 47 years, seven children, income £20.; the Rev. Howell Davies, of Puncteston, Pembrokeshire, aged 43 years, eight children, income £40.; the Reverend John Hughes, of Llandrillo, Merionethshire, aged 44 years, eight children, income £40.; the Rev. John Jones, (blind) of Llanishen, Glamorganshire, aged 72 years, eleven children, income £22.; and one in Monmouthshire, viz. the Rev. Hezekiah Jones, of St. Brides and Coedkernew, aged 52 years, six children, income £30.: the other four, in England, are the Rev. Cornelius Cooper, of Powick, in Worcestershire, aged 43 years, nine children, income £60.; the Rev. James Marshall, of Ireby, Cumberland, aged 50, ten children, income £25.; the Rev. Joseph Rooke, of Barmby on the Marsh, Yorkshire, aged 36 years, four children, income £20.; the Rev. Joseph Rogers, of Caldbeck, in Cumberland, aged 47 years, eight children, income £40.

The *Society for the support and encouragement of Sunday Schools in England and Wales* have lately published their half yearly report, by which it appears that during the preceding half year they had added 51 schools to the number patronised by them, and that since the commencement of their institution in 1785 they had afforded aid to 2232 schools, containing 200,787 scholars, for whose use they had distributed 184,248 spelling books, 42,680 testaments, 6,583 bibles, and £4,112. 6s. 5d. in money. The society, considering the narrowness of their funds, appear to have been most extensively useful.

POPULATION ACT.

SUMMARY OF THE ENUMERATION OF THE INHABITANTS OF GREAT BRITAIN, TAKEN IN 1801, PURSUANT TO THE POPULATION ACT.

	Males.	Females.	Total of Persons.
England	3,987,935	4,343,499	8,331,434
Wales	257,178	284,368	541,546
Scotland	734,581	864,487	1,599,068
Army, including Militia	198,351		198,351
Navy, including Marines	126,279		126,279
Seamen in registered shipping	144,558		144,558
Convicts on board the hulks	1,410		1,410
	5,450,292	5492,354	10,942,646

OBSERVATIONS.

1st. The total population of Great Britain must exceed the number of persons specified in the above summary, inasmuch as there are some parishes from which no returns have been received.

2d. The number of houses in Ireland has been nearly ascertained by the collection of a Hearth Money Tax; and therefrom it has been computed, that the population of that part of the united kingdom somewhat exceeds four millions of persons, making the

whole population of the united kingdom upwards of fifteen millions.

3d. The islands of Guernsey, Jersey, Alderney, and Sark, the Scilly islands, and the Isle of Man, are not comprised in this enumeration. The total population of these islands has been usually estimated at about 80,000 persons.

The population of London is stated to be 864,845.

SUMMARY OF THE POPULATION OF THE SEVERAL COUNTIES IN WALES.

Counties.	Males.	Females.	Total of Persons.
Anglesey	15,775	18,031	33,806
Brecon	15,393	16,240	31,633
Cardigan	20,408	22,548	42,956
Carmarthen	31,439	35,878	67,317
Carnarvon	19,586	21,935	41,521
Denbigh	29,247	31,105	60,352
Flint	19,577	20,045	39,622
Glamorgan	34,190	37,335	71,525
Merioneth	13,896	15,610	29,506
Montgomery	22,914	25,064	47,978
Pembroke	25,406	30,874	56,280
Radnor	9,347	9,703	19,050
	257,178	284,368	541,546

SUMMARY OF THE POPULATION OF THE SEVERAL COUNTIES IN ENGLAND.

Counties.	Males.	Females.	Total of Persons.
Bedford	30,523	32,870	63,393
Berks	52,821	56,394	109,215
Buckingham	52,094	55,350	107,444
Cambridge	44,081	45,265	89,346
Chester	92,759	98,992	191,751
Cornwall	89,868	98,401	188,269
Cumberland	54,377	62,853	117,230
Derby	79,401	81,741	161,142
Devon	157,240	185,761	343,001
Dorset	53,667	61,652	115,319
Durham	74,770	85,591	160,361
Essex	111,356	115,081	226,437
Gloucester	117,180	133,629	250,809
Hereford	43,955	45,236	89,191
Hertford	45,063	49,514	97,577
Huntingdon	18,521	19,047	37,568
Kent	151,374	156,250	307,624
Lancaster	322,356	350,375	672,731
Leicester	63,943	66,138	130,081
Lincoln	102,445	106,112	208,557
Middlesex	373,655	444,474	818,129
Monmouth	22,173	23,409	45,582
Norfolk	129,842	143,529	273,371
Northampton	63,417	68,340	131,757
Northumberland	73,357	83,744	157,101
Nottingham	68,558	71,792	140,350
Oxford	53,786	55,834	109,620
Rutland	7,978	8,378	16,356
Salop	82,563	85,076	167,639
Somerset	126,927	146,823	273,750
Southampton	105,667	113,989	219,656
Stafford	118,598	120,455	239,153
Suffolk	101,091	109,340	210,431
Surry	127,138	141,905	269,043
Sussex	78,797	80,514	159,311
Warwick	99,942	108,248	208,190
Westmoreland	20,175	21,442	41,617
Wilts	87,380	97,727	185,107
Worcester	67,631	71,702	139,333
York—East Riding	67,457	71,976	139,438
— North Riding	74,904	80,602	155,506
— West Riding	276,005	287,948	563,953
	3,987,935	4,343,499	8,331,434

SUMMARY OF THE POPULATION OF THE SEVERAL COUNTIES IN SCOTLAND.

Shire of	Males.	Females.	Total of Persons.
Aberdeen	55,625	67,457	123,082
Argyle	33,767	38,092	71,859
Ayr	39,666	44,640	84,306
Banff	16,067	19,740	35,807
Berwick	14,294	16,327	30,621
Bute	5,552	6,239	11,791
Caithness	10,183	12,426	22,609
Clackmanan	5,064	5,794	10,858
Cromarty	1,351	1,701	3,052
Dumbarton	9,795	10,914	20,710
Dumfries	25,407	29,190	54,597
Edinburgh	54,224	68,730	122,954
Elgin	11,763	14,942	26,705
Fife	42,952	50,791	93,743
Forfar	45,461	53,666	99,127
Haddington	13,890	16,096	29,986
Inverness	33,801	40,491	74,292
Kincardine	12,104	14,245	26,349
Kinross	3,116	3,609	6,725
Stewartry of Kirkcudbright	13,619	15,592	29,211
Shire of Lanark	68,100	78,599	146,699
Linlithgow	8,129	9,715	17,844
Nairn	3,639	4,618	8,257
Orkney and Shetland	20,793	26,031	46,824
Peebles	4,160	4,575	8,735
Perth	58,808	67,558	126,366
Renfrew	36,068	41,988	78,056
Ross	24,143	28,148	52,291
Roxburgh	15,813	17,869	33,682
Selkirk	2,356	2,714	5,070
Stirling	23,875	26,950	50,825
Sutherland	10,425	12,692	23,117
Wigtown	10,570	12,348	22,918
	734,581	864,487	1,599,068

OBSERVATIONS.

No returns have been received from the united parish of Kilfinchen and Kilvicuen, from the parish of Tyree, and from the islands of Rum, Canna, and Muck, in Argyleshire; from the united parish of Kirkmichael and Cullicudden, and the parish of Risolis in Cromartyshire; and from the parish of Dalserf in Lanarkshire. The population of these places is estimated to exceed the number of 8,690 persons.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A SERMON preached on the late Fast Day, at Hatton. By Samuel Parr, LL. D. 2s.

A Sermon preached at the Parish Church of St. George, Hanover-square, on the late Fast Day. By Robert Hodson, A. M. 1s.

A new edition of the last anniversary Sermon of the Royal Humane Society. By R. Valpy, D. D. To which is added, a Preface, containing Observations on the British Critic. 2s.

Two Sermons preached before the Corps of Somerset Place Volunteers; the one on the late Fast Day; and the other, on the presentation of the colours, October 27th. With a Prayer, used on the occasion. By James Davidson, D. D. 2s. 6d.

The Protection of God our best Confidence; a Sermon preached at Surry Chapel, December 4. Dedicated to the Volunteer Corps. By the Rev. Rowland Hill. 1s.

Sermons by John Grose, A. M. Vol. II. 8s.

A Sermon preached, as preparatory to a General Fast, Oct. 16, 1803, at St. George's, Hanover-square. By the Rev. Archer Thompson, M. A. 1s.

Elements of Religion; containing a simple deduction of Christianity, from its source to its present circumstances. By Mrs. Marriott. 4 vols, 12mo. 18s. boards.

The English Diatessaron, or, the History of our Lord Jesus Christ, from the compounded Texts of the Four Evangelists, according to the authorized English Version. With

Notes; accompanied by a brief Harmony of the Gospels, a Map of the Holy Land, &c. By the Reverend Richard Warner. 8vo. 6s.

Sermons by the Rev. Thomas Gisborne, M. A. Vol. II.

A Sermon preached at the Parish Church of Trinity in the Minories, on the last Fast Day. By Henry Ely, D. D.

A Letter to a Parishioner, upon some particular Questions respecting Tithes; containing Texts of Scripture, in proof of the Arguments adduced. 8vo.

The Ground of Encouragement on the present National Danger; a Sermon preached at Clapham, Oct. 23, 1803. By John Venn, M. A. 8vo.

Goliath slain, and the Philistines put to flight; a Sermon preached at Cirencester, October 19. By the Reverend John Bulman. 4to.

Two Sermons delivered at Renfrew, October the 20th, being the day appointed for a General Fast in Scotland; with a particular Address to the People. By the Rev. Thomas Burns. 8vo.

A Sermon preached before the Delivery of the Colours to the Corps of Durham Volunteer Infantry, November the 6th. By Reynold Gideon Bowyer, LL. B. To which is added, an Address to the Corps; by Lieutenant Col. Fenwick. 4to.

MISCELLANEOUS.

An Account of the Pelew Islands. By George Keate, Esq. A new edition, with five additional plates. To which is added, a Supplement, compiled from the Journals of the Panther and Endeavour, two vessels sent to those islands, in 1790. By J. P. Hockin, M. A. £1. 11s. 6d. boards. The Supplement, and additional prints, separately, 15s. boards.

Sketches of the Lives and Characters of eminent English Civilians; with an Enumeration of the whole Series of Academic Graduates admitted into the College of Advocates for nearly three centuries past. 4s. sewed. The profit on this publication will be given to some of the poor inhabitants of Castle Baynard Ward.

Martial Biography; or, Memoirs of the most eminent Military Characters who have distinguished themselves by their splendid achievements; including accounts of the various Battles, Sieges, Campaigns, &c. 12mo. 7s. boards.

Thoughts on the Education of those who imitate the Great, as affecting the Female Character. 12mo. 2s. 6d.

An Easy Introduction to Monsieur Wailly's French Grammar. By Blanch Mercy. 2s.

Universal History, Ancient and Modern, from the earliest Records of Time to the General Peace of 1802. By William Mavor, LL. D. Twenty-five volumes, large paper, £6. 6s. boards; common paper £4. 13s. 6d. boards.

The History of the War between Great Britain and France. By John Young, D. D. 2 vols. 8vo. 14s. boards.

A Delineation of the probable Mode of Operations of the French Armies for the Conquest of the British Empire.

An Explanation of all the Acts of Parliament relative to the Volunteer Corps, in an Opinion given by the Honourable Thomas Erskine. 6d.

A Letter to the British Volunteers. By J. G. Semple Lisle. 1s.

The East India Register and Directory for 1804. Compiled by John Mathison and Alex. Hay Mason. 5s.

The Imperial Review; or, London and Dublin Literary Journal. No. I. (To be continued regularly on the last day of every month.)

Bowles's View of the moral state of Society at the close of the Eighteenth Century; much enlarged, and continued to the commencement of the year 1804. With a Preface, addressed particularly to the higher orders. 2s. 6d.

The Post Office Annual Directory for 1804. 2s. 6d. sewed, 3s. bound; or, with the Coach and Carriers' Guide, 3s. 6d. sewed, 4s. bound.

Proofs of Holy Writ; or, England's Triumph over Bonaparte and his Armada; foretold in express terms seventeen hundred years ago. 6d.

Academic Correspondence, 1803; containing a Report of Transactions of the Royal Academy. Letters from Foreign Academies, and an account of the Public Monuments voted by the British Parliament. By Prince Hoare. 3s. 6d.

The Pence Table and the Multiplication Table in Verse, on two cards, price 2d. each.

A short account of certain notable Discoveries in History, Science, and Philology, contained in a recent work, entitled "Elements of General Knowledge, &c." 1s.

The New Annual Register for the year 1802. To which is prefixed, the History of Knowledge, Learning, and Taste, in Great Britain, during the Reign of James II. Part I. 15s. 6s. half bound.

The Works of Plato, translated from the Greek; nine of the Dialogues by the late Floyer Sydenham, and the remainder by Thomas Taylor; with occasional corrections of Mr. Sydenham's Translations; together with copious Notes by the latter Translator, in which the Substance is given of nearly all the existing Greek Manuscript Commentaries on the Philosophy of Plato, and a considerable portion of such as are published, 5 vols. 4to. £10. 10s.

A Series of Letters on the Importance of the present War. By Allan Macleod.

Observations on the Temper and Speech of the Irish Nation at the present Crisis. By John Pratt Winter, Esq. 1s.

A Letter to the Earl of Wycombe from Mr. Miles, on the present state of Ireland. 3s.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION IN BENGAL.

LETTERS have been received from the Missionaries at Serampore, containing some interesting intelligence. The dispersion of the Bengalee New Testament and religious tracts continues, it is said, to be productive of very happy effects. The sphere of Missionary labours had been greatly enlarged, and some of the natives had begun to preach, and, as is said, with some degree of success. Several more of the natives have been baptized, and

many others have come from different parts of the country for instruction. Four new Missionaries have been lately sent to assist their brethren in India. The periodical accounts of this society will be published shortly.

SOUTH AFRICA.

Letters have been received from Dr. Vanderkemp at Algoa Bay, in which he mentions that he had baptized more than two hundred heathens.

☞ *In the Account of the Moravian Missions given in our last Number are two mistakes. The congregation in Antigua is said to consist of 1734 persons: it ought to have been 10734. The Missionaries in Barbadoes are said to have encountered difficulties from the negroes: we ought to have said that the negro congregation had encountered greater difficulties in that than in the other Islands.*

VIEW OF PUBLIC AFFAIRS.

Address to the People of Great Britain on the Present Crisis, extracted from a sermon by Robert Hall, A. M. Reviewed in the present number.

“How it may please the Ruler of the universe to dispose the destinies of the two most powerful nations of the earth, which are at this moment laid in the balance together, it is impossible for us with certainty to predict. But when we consider how many of his sincere worshippers, how large a portion of his church, together with how rich a fund of wisdom, of talents, and of all those elements of social order and happiness which he must approve, are enclosed within the limits of this highly-favoured land, we cannot believe he intends to give it up a prey to his enemies. Our insular situation is favourable, our resources prodigious, and the preparations which have long been making, apparently every way equal to the danger of the crisis; but still we would place our ultimate reliance on Him who abases the proud, and exalts the lowly. We do not expect to add any thing to those considerations, which have already produced such a general movement in defence of our liberties. The cause speaks for itself: it excites feelings which words are ill able to express; involving every object and motive which can engage the solicitude, affect the interests, or inflame the heart of man. After a series of provocations and injuries, reciprocally sus-

tained and retaliated, the dispute betwixt us and our enemies is brought to a short issue: it is no longer which of the two nations shall have the ascendant, but which shall continue a nation: it is a struggle for existence, not for empire. It must surely be regarded as a happy circumstance, that the contest did not take this shape at an earlier period, while many were deceived by certain specious pretences of liberty, into a favourable opinion of our enemies' designs. The popular delusion is passed; the most unexampled prodigies of guilt have dispelled it, and, after a series of rapine and cruelty, have torn from every heart the last fibres of mistaken partiality. The crimes of those with whom we have to contend are legible in every part of Europe. There is scarcely a man to be found who is not most perfectly acquainted with the meaning of that freedom they profess to bestow; that it is a freedom from the dominion of laws to pass under the yoke of slavery, and from the fear of God to plunge into crimes and impiety; an impious barter of all that is good for all that is ill, through the utmost range and limits of moral destiny. Nor is it less easy to develop the character of our principal enemy. A man bred in the school of ferocity, amidst the din of arms, and the tumults of camps; his element, war and confusion; who has changed his religion with his uniform, and has not

spared the assassination of his own troops; it is easy to foresee what treatment such a man will give to his enemies, should they fall into his power; to those enemies especially, who, saved from the shipwreck of nations, are preserving, as in an ark, the precious remains of civilization and order, and whom, after destroying the liberties of every other country, he envies the melancholy distinction of being the only people he has not enslaved. Engaged with such an enemy, no weak hopes of moderation or clemency can tempt us for a moment to relax in our resistance to his power, and the only alternative which remains is, to conquer or to die.

"Hence that unexampled unanimity which distinguishes the present season. In other wars we have been a divided people: the effect of our external operations has been, in some measure, weakened by intestine dissension. When peace has returned, the breach has widened; while parties have been formed on the merits of particular men, or of particular measures. These have all disappeared; we have buried our mutual animosities in a regard to the common safety. The sentiment of self-preservation, the first law which nature has impressed, has absorbed every other feeling; and the fire of liberty has melted down the discordant sentiments and minds of the British Empire into one mass, and propelled them in one direction. Partial interests and feelings are suspended, the spirits of the body are collected at the heart, and we are awaiting with anxiety, but without dismay, the discharge of that mighty tempest which hangs upon the skirts of the horizon, and to which the eyes of Europe, and of the world, are turned in silent and awful expectation. While we feel solicitude, let us not betray dejection; nor be alarmed at the past successes of our enemy; which are more dangerous to himself than to us, since they have raised him from obscurity to an elevation which has made him giddy, and tempted him to suppose every thing within his power. The intoxication of his success is the omen of his fall. What, though he has carried the flames of war throughout Europe, and gathered as a nest the riches of the nations,

while none sneezed, nor muttered, nor moved the wing; he has yet to try his fortune in another field; he has yet to contend on a soil filled with the monuments of freedom, enriched with the blood of its defenders; with a people who, animated with one soul, and inflamed with zeal for their laws and for their prince, are armed in defence of all that is dear and venerable; their wives, their parents, their children, the sanctuary of God, and the sepulchre of their fathers. We will not suppose there is one who will be deterred from exerting himself in such a cause, by a pusillanimous regard to his safety, when he reflects that he has already lived too long who has survived the ruin of his country; and that he who can enjoy life, after such an event, deserves not to have lived at all. It will suffice us, if our mortal existence, which is at most but a span, be co-extended with that of the nation which gave us birth. We will gladly quit the scene, with all that is noble and august, innocent and holy; and instead of wishing to survive the oppression of weakness, the violation of beauty, and the extinction of every thing on which the heart can repose, welcome the shades which will hide from our view such horrors.

"From the most fixed principles of human nature, as well as from the examples of all history, we may be certain, the conquest of this country, should it be permitted to take place, will not terminate in any ordinary catastrophe, in any much less calamitous than utter extermination. Our present elevation will be the exact measure of our future depression, as it will measure the fears and jealousies of those who subdue us. While the smallest vestige remains of our former greatness, while any trace or memorial exists of our having been once a flourishing and independent empire, while the nation breathes they will be afraid of its recovering its strength, and never think themselves secure of their conquest till our navy is consumed, our wealth dissipated, our commerce extinguished, every liberal institution abolished, our nobles extirpated; whatever in rank, character, and talents, gives distinction in society, culled out and destroyed, and the refuse which re-

mains, swept together into a putrifying heap by the besom of destruction. The enemy will not need to proclaim his triumph; it will be felt in the more expressive silence of extended desolation.

"Recollect for a moment his invasion of Egypt, a country which had never given him the slightest provocation; a country so remote from the scene of his crimes, that it probably did not know there was such a man in existence; (happy ignorance, could it have lasted!) But while he was looking around him, like a vulture perched on an eminence, for objects on which he might gratify his insatiable thirst of rapine, he no sooner beheld the defenceless condition of that unhappy country than he alighted upon it in a moment. In vain did it struggle, flap its wings, and rend the air with its shrieks: the cruel enemy, deaf to its cries, had infixed his talons, and was busy in sucking its blood, when the interference of a superior power forced him to relinquish his prey and betake himself to flight. Will that vulture, think you, ever forget his disappointment on that occasion, or the numerous wounds, blows, and concussions, he received in a ten years struggle? It is impossible. It were folly to expect it. He meditates, no doubt, the deepest revenge. He who saw nothing in the simple manners and blood-bought liberties of the Swiss to engage his forbearance; nothing in proclaiming himself a Mahometan, to revolt his conscience; nothing in the condition of defenceless prisoners to excite his pity, nor in that of the companions of his warfare, sick and wounded in a foreign land, to prevent him from despatching them by poison, will treat in a manner worthy of the impiety and inhumanity of his character, a nation which he naturally dislikes as being free, dreads as the rivals of his power, and abhors as the authors of his disgrace.

"Though these are undoubted truths, and ought to be seriously considered, yet we would rather choose to appeal to sentiments more elevated than such topics can inspire. To form an adequate idea of the duties of this crisis, it will be necessary to raise your minds
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to a level with your station, to extend your views to a distant futurity, and to consequences the most certain, though most remote. By a series of criminal enterprises, by the successes of guilty ambition, the liberties of Europe have been gradually extinguished: the subjugation of Holland, Switzerland, and the free towns of Germany, has completed that catastrophe; and we are the only people in the eastern hemisphere, who are in possession of equal laws and a free constitution. Freedom, driven from every spot on the continent, has sought an asylum in a country which she always chose for her favourite abode; but she is pursued even here, and threatened with destruction. The inundation of lawless power, after covering the whole earth, threatens to follow us here; and we are most exactly, most critically placed in the only aperture where it can be successfully repelled; in the Thermopylæ of the universe. As far as the interests of freedom are concerned, the most important by far of sublunary interests, you, my countrymen, stand in the capacity of the federal representatives of the human race; for with you it is to determine (under God) in what condition the latest posterity shall be born; their fortunes are entrusted to your care, and on your conduct, at this moment, depends the colour and complexion of their destiny. If liberty, after being extinguished on the continent, is suffered to expire here, whence is it ever to emerge in the midst of that thick night that will invest it? It remains with you, then, to decide, whether that freedom, at whose voice the kingdoms of Europe awoke from the sleep of ages, to run a career of virtuous emulation in every thing great and good; the freedom which dispelled the mists of superstition, and invited the nations to behold their God; whose magic touch kindled the rays of genius, the enthusiasm of poetry, and the flame of eloquence; the freedom which poured into our lap opulence and arts, and embellished life with innumerable institutions and improvements, till it became a theatre of wonders; it is for you to decide whether this freedom shall yet survive, or be covered with a

funeral pall, and wrapt in eternal gloom. It is not necessary to await your determination. In the solicitude you feel to approve yourselves worthy of such a trust, every thought of what is afflicting in warfare, every apprehension of danger must vanish, and you are impatient to mingle in the battle of the civilized world. Go then, ye defenders of your country, accompanied with every auspicious omen; advance with alacrity into the field, where God himself musters the hosts to war. Religion is too much interested in your success not to lend you her aid. She will shed over this enterprize her selectest influence. While you are engaged in the field, many will repair to the closet, many to the sanctuary; the faithful of every name will employ that prayer which has power with God; the feeble hands, which are unequal to any other weapon, will grasp the sword of the spirit; and from myriads of humble and contrite hearts, the voice of intercession, supplication, and weeping, will mingle in its ascent to heaven with the shouts of battle and the shock of arms."

FRANCE.

The first Consul has lately laid before the legislative body a view of the state of France, both in her internal and external relations. The public works of various kinds and the other national improvements which are carrying on in that country, even to the repair of a decayed bridge, are detailed with great particularity. The finances are represented to be in a very flourishing situation, and to exceed the expenditure. It appears that some disturbances had taken place in La Vendee, but their nature and extent are not mentioned. Spain and Portugal are spoken of as neutral. Switzerland is stated to be left to herself, the French troops being withdrawn from it. Of the other powers nothing very material is observed. England is mentioned with an evident degree of irritation, but with none of those vaunting threats on the subject of invasion to which our ears have of late been so much accustomed; a circumstance which we are not to attribute to any dereliction, on the part of the First Consul, of his meditated attempt on this country, but to an affectation of magnanimity. In the mean time there is every reason to believe, that his gigantic preparations are advancing to their completion, and that we shall in no long time have to measure our strength with his on British ground. About thirty gun-brigs carrying four to ten forty-two pounders, and from seven to eight hundred gun-boats carrying three eighteen and twenty-four pounders, and capable of con-

taining seventy or eighty men each, are already collected at Boulogne. The armament at Flushing is also on a large scale. These gun-boats also, it plainly appears from some which have been taken by us, are by no means the contemptible vessels which common report had made them; but that they are well calculated for their purpose.

A paper has been published in this country purporting to be a proclamation intended to accompany the army which is to invade this country; but the internal evidence of its being a forgery appears to us so strong, that we shall not insert it. It is not the inhumanity, the profligacy, or the destitution of all principle, but the folly and impolicy displayed in it, which have led us to this conclusion.

HOLLAND.

A decree was lately passed by the Batavian government, intended to stimulate the officers and soldiery to every act of desperation should they land in this country. All who should be made prisoners were to forfeit their pay; the time they might continue in prison was not to be taken into account in the period of their service; not returning when released, they were to be treated as deserters; officers were to be debarred advancement, and to be superseded by those who do not permit themselves to be made prisoners. This decree, however, was so universally obnoxious to the army, that the government have thought it prudent to repeal it. It sufficiently indicates, however, their temper towards this country.

EAST INDIES.

The last accounts from CEYLON are of a disastrous nature. Candi, the capital of the island, which had been taken possession of by our troops, was attacked in the midst of a truce on the 23d of June last, by a body of Candians who forced the garrison to capitulate. Soon after the fort had been evacuated, all the English soldiers belonging to the garrison were treacherously murdered in cold blood.

The MAHRATTAH war is likely to prove tedious and expensive, notwithstanding the great activity and exertion of General Wellesley who conducts it. The species of desultory warfare which the Mahrattahs are accustomed to carry on, is peculiarly harassing to European troops. They are a people also so jealous of their independence, that they will probably seek to put an end to those intestine feuds which first gave occasion to our interference, in order to prevent, by an union of their force, our obtaining any footing in their country. The Bengal army is said to be in motion in order to assist the army of Bombay, which, though every where victorious, has yet experienced some severe conflicts, and is much harassed by the Mahrattah cavalry.

Admiral Linois's squadron effected their escape from Pondicherry Roads in the night time, although a British squadron of superior

force lay near them. A corvette had arrived from France the evening before and given Linois such information respecting the rupture which was about to take place, as induced him to slip his cables and put to sea. He is supposed to have gone to the Mauritius.

ST. DOMINGO.

We stated in our last that accounts had been received of the evacuation of St. Domingo by the French. We shall now lay the particulars before our readers. The Cape was so closely invested by the Negro army under Dessalines, that General Rochambeau, fearful of falling into their hands, and of experiencing the effects of their vengeance, proposed to capitulate to the British vessels which blockaded the harbour. The terms offered to him, however, he conceived to be inadmissible, and the treaty was broken off. He then entered into a negotiation with Dessalines, who was about to commence his attack on the Cape, which terminated in the following agreement, viz. that the Cape should be given up to General Dessalines in ten days from the eighteenth of November; that the forts and all military stores should be left in their present condition; that the ships of war and other vessels should be free to depart with the troops and inhabitants on the day appointed; that the garrison should carry with them their arms and private property; that the sick and wounded should be taken care of by General Dessalines; and that all the natives of the country, whatever be their colour, confined by General Rochambeau should be set at liberty. It was evidently the intention of the French General to effect his escape, if possible, during the continuance of this truce; but his design was frustrated by the vigilance of the British squadron.

The Blacks having threatened that, as soon as they got possession of the forts they would sink the ships in the harbour with red hot shot, Rochambeau renewed his offer of surrendering to Captain Loring, who commanded our squadron; and on the day previous to that fixed for the evacuation of the Cape, terms were agreed upon to the following effect, viz. that all the ships of war and merchantmen should be delivered up to the English; that the garrison on board should be prisoners of war; that private property should be sacred; and that none of the inhabitants, who had voluntarily accompanied the French army on board, should be again landed in St. Domingo. Three frigates and two corvettes were captured on this occasion. General Rochambeau's conduct is spoken of in terms of pointed reprehension by Admiral Duckworth, but the particulars are not mentioned. He appears to have exercised shocking cruelties at the Cape, not only on the Blacks who were opposed to him, but on his own countrymen, who are said to have been with difficulty restrained from venting their rage upon him after his surrender. He is now in England, with several more of his general officers. The number of persons who surrendered is stated to be

about nine thousand; most of them were taken to Jamaica, and will probably be brought thence to Europe.

The conduct of our officers does not appear to have given perfect satisfaction to Dessalines. The circumstance of our spiking the guns and destroying the ammunition at Fort Dauphin and other places captured by us, instead of transferring them to the blacks, would naturally give offence. Accordingly we find when Captain Loring applied to Dessalines for pilots to conduct his ships into the harbour of Cape Francois, in order to take possession of the French shipping, the latter civilly declined the request. "I shall refuse, though with regret, to send you the pilots which you require. I presume that you will not stand in need of them, as I shall force the French ships to sail from the roads, and in that case you will deal with them as you think proper." Indeed it is stated to have been with reluctance that Dessalines even complied with Captain Loring's request not to fire on the ships, after they had surrendered to his majesty.

Cape Nicola Mole has been since evacuated by the French, and five of the six vessels, on board of which the garrison had embarked in the hope of escaping to France, have been taken. Thus has the First Consul's attempt to subjugate the Negroes of St. Domingo ended in his own disgrace, and in the final establishment of their independence. Thus too has another practical proof been exhibited of the wretched futility of those reasonings which would degrade the African below the level of our species, and make him merely the link which joins us to the brute. An additional proof, were any wanting, might also be found in the proclamation of the St. Domingo chiefs on taking possession of the Cape, and which may be considered as *a declaration of rights* on the part of the Negroes of St. Domingo. Its language is, doubtless, borrowed from the French school, but still the degree of moderation shewn in it forms a striking contrast to the sanguinary proceedings of the French commanders. In this proclamation the independence of St. Domingo is declared, and the Negroes swear never to yield it to any power on earth; the planters who have renounced their claims to the personal servitude of the Negroes are invited to return to their estates—they will be received as brothers; those who have not, are threatened, if they return, with chains and deportation.—"We have sworn, they add, not to listen to clemency towards all those who would dare to speak to us of slavery; we shall be inexorable, perhaps even cruel, towards all the troops who, themselves forgetting the object for which they have not ceased fighting since 1780, should come yet from Europe to carry among us death and servitude. Nothing is too dear, and every means are lawful, to men from whom it is wished to tear the first of all blessings. Were they to cause rivers and torrents of blood to run; were they, in order to maintain their liberty, to conflagrate seven eighths of the globe, they are innocent before the tribunal of

Providence, that has not created men to see them groaning under a harsh and shameful servitude." The proclamation closes with

* The extravagance of this language is certainly somewhat palliated by the circumstances of the writers. This publication of Negro rights however, backed as it is with military skill and prowess, and the confidence arising from the complete discomfiture of one of the finest and best disciplined armies in the world, ought to induce West Indian proprietors to take a dispassionate view of their situation, and to consider, whether it will be for their advantage to continue to swell the Negro

an apology for those excesses which have unfortunately taken place during the continuance of the contest, and which the chiefs feelingly lament.

A descent was made at two places in the island of Martinique, by a party of men from some of our ships cruising off that station, and two batteries were taken possession of and completely destroyed with scarcely any loss on our part.

population of our islands, with those whom a sense of recent injury will make the fittest fuel for the flame of rebellion, should it by any accident be kindled in our islands.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

PARLIAMENT met on the first day of the month, pursuant to adjournment.

On the 8th inst. *the Secretary at War* obtained leave to bring in a bill to consolidate, explain, and amend the volunteer laws. The most material provisions of the bill, so far as it varies from former acts, are those which secure to volunteers, in general, the right of resigning, and to *effective* volunteers an exemption, not from the ballot, but from the obligation to serve in the militia or army of reserve; making them, however, liable, if balloted, to serve whenever they cease to be effective. The rank of volunteer officers shall be as youngest to officers of the same rank in the regular and militia forces. In the course of his speech, Mr. Yorke expressed himself to be determined to resist every claim on the part of volunteer corps to elect their own officers, where there had not been a previous compact with government to that effect. The discussion of the subject was deferred till the second reading of the bill, which has not yet taken place.

Mr. Wilberforce on the 13th inst. gave notice, that he meant shortly to move for the abolition of the Slave Trade. He then moved, as preparatory to that step, for copies of the correspondence which had taken place between the Secretary of State and the Governors of the West Indian islands, with a view to the gradual abolition of the trade; and for copies of the accounts of the number of ships and their tonnage employed in the African Slave Trade, and of the number of Slaves imported in such ships since the 5th of January 1797.

The public attention for the last two weeks has been almost entirely absorbed by the alarming illness with which it has pleased the Almighty to afflict the king. The danger in which he was at first reported to be, spread a very general gloom over all ranks of men in the kingdom, and the fear of invasion seemed to give place to the apprehension of what was deemed a still greater calamity. It is with sincere pleasure and with feelings of gratitude towards the sovereign dispenser of all good that we have observed the more favourable

representation of the state of his Majesty, which has been published by authority during the last week; and we earnestly pray that he, with whom alone are the issues of life, may restore him to his family and to his people, and grant him yet many years of health and increasing comfort and happiness. The illness of our king, at such a moment as the present, is, doubtless, an awful dispensation. May it produce its proper effect on the minds of the nation at large.

It is very difficult to ascertain the state of political parties in this country at the present moment. A coldness has evidently subsisted for some time between Mr. Pitt and Mr. Addington, but the breach has been greatly widened of late by pamphlets which have issued from the friends of those gentlemen. It does not, however, appear that Mr. Pitt means to engage in any active opposition to the measures of administration; and we do hope that he will have the magnanimity to rise superior to all party feelings, and to consult, in his public conduct, only the good of his country. By such a proceeding, high as he already stands with the nation, he will not fail to obtain a still larger share of its esteem and confidence.

In the West Indies a considerable number of captures have been made from the enemy, besides those already mentioned. In the channel several of the French gun-boats have been taken in passing from one port to another. They are very fine vessels, entirely new, of about one hundred tons burden, and carry three twenty-four and eighteen pounders. They are well built and well found, being 80 feet long and 18 wide, and are said to be good sea boats. They row about forty sweeps and are made for taking the ground.

The case of Mr. Astlett, (who was found guilty of embezzling Exchequer Bills to a large amount, the property of the Bank,) reserved for the opinion of the twelve judges, was solemnly argued before them. Their judgment was, that the embezzlement of the prisoner subjected him to the penalties of the statute. Sentence of death has accordingly been passed upon him.

When we first adverted to the case of this unhappy man (Vol. II. p. 254) we took occasion to express a clear opinion respecting the iniquity of gambling in the funds. Subsequent events have tended to confirm the opinion which we then gave; and a recent melancholy instance of the effects of this species of gaming in stifling the voice of conscience, and in hardening the heart to all the motives which a regard to reputation, natural affection, or religion, could furnish, seems to call upon us to repeat our animadversions. A man who had for a series of years borne a very high character, not merely for honesty and punctuality, but for strict religious principle, having large deficiencies to pay, was tempted to borrow, for that purpose, sums of money from his friends, whose confidence in his integrity was almost unlimited. He likewise purchased £2,600. three per cents. from a brother broker, for which he gave a draft, which was re-

fused payment by the banker, although he himself had received the value of the stock from his principal. Losses to the amount of £27,000. have already been discovered, and the defaulter has disappeared. We cannot help expressing our astonishment that religious people are still to be found who will not only defend, but themselves engage in the mischievous, and let it be remembered also, unlawful, practice of gambling in the funds. The gaming table and a religious profession are generally thought to be wholly inconsistent; but can any thing be alleged in favour of gambling in the funds, which would not apply with equal force to any other game; excepting that the former may be practised secretly? This, however, will be considered as no recommendation of it in the eye of those who are really influenced by that fear of God, which is the same in the darkness as in the light, in secret as before the eyes of the world.

OBITUARY.

To the Editor of the Christian Observer,

THE acknowledged excellence of Mr. Drewitt's character, of which a just outline was inserted in your Obituary for October last, induces me to think, that the following communication may not be unacceptable to the readers of your work. D.

The health of Mr. Drewitt, which was never robust, was visibly on the decline some time previous to his death. An attack of the influenza, at the time that distemper was general in this country, gave a shock to his constitution, of which he never recovered; and which, uniting with his other bodily infirmities, accelerated his dissolution. His last illness continued about a week, during which he was confined to his bed; and on the 11th of October, 1803, he closed his eyes on this mortal scene.

His complaint, which was an inflammation of the lungs, produced a considerable degree of mental lethargy. A general indifference to external objects was observed in him, forming a direct contrast to his constitutional vivacity. His extreme debility rendered him so much averse to conversation, that during his last days but few words escaped his lips. As the inflammation upon his lungs went off, a putrid fever succeeded, and put a speedy period to his existence in this world.

This account of the last days of one, whose christian character is established upon the fullest evidence, may, in some degree, check the extravagant value which some pious persons are disposed to put upon that confident, and even ecstatic, state of mind, with which some christians quit this world. As such a state is not to be undervalued, so neither is it to be exalted above its just value. It is a truth as indisputable as it is seriously to be considered, that such exultation and assurance may be the effect of delusion; and as they may be experienced by self-deceivers, so may sincere be-

lievers, from various causes, be strangers to them. The least questionable state of mind on a death-bed, is that awful apprehension of the condition into which the departing soul is about to enter, and that humiliating sense of personal guilt and infirmity, which ought to accompany and temper even the most animating, the most just, and the most vivid anticipations of future felicity.

There is, however, another lesson, perhaps of greater importance, inculcated by the foregoing account—the danger of deferring to the last hours of life a preparation for the world to come. Had not this preparation been made, and made effectually by the subject of these few lines, what opportunity would a period of morbid indifference have afforded for the performance of that great work upon which the everlasting salvation of the soul is suspended? And upon what evidence do sinners ground the presumption that this shall not be their case?

The tribute of affection and respect paid to the memory of Mr. Drewitt at his funeral, which was solemnized on the 17th of October, has not been often exceeded. Many of the clergy, the children of the Chedder school, and the Chedder corps of volunteers, attended to express their esteem and sorrow for his loss. The congregation assembled in the church was unusually great. A sermon was preached on the occasion by the Reverend Mr. Bidulph, which was worthy of the subject; dignified, eloquent, and impassioned, and delivered with impressive energy.

It is the intention of the parishioners to erect a monument by subscription, to the memory of their beloved and lamented pastor.

The general character of Mr. Drewitt has already been drawn in your work (Vol. II. p. 654). The sermon before us contains some additional information upon the same subject; and it will not be amiss to transcribe a passage or two. "Our dear brother now departed,"

(says Mr. Biddulph, p. 7), "affords another instance of the same kind,"—of the fine natural talents by which St. Paul was distinguished. "Those who knew him well, and were capable of estimating aright the extent of his abilities, saw with delight an uncommon assemblage of brilliant qualifications for the ministry in his character. Very few labourers in the Lord's vineyard can be put on a level with him. In knowledge, human and divine, in an aptness to teach, and a command of expression in communicating his knowledge to others, he excelled not only his equals in age, but most of his seniors who had been much longer practised in the holy art." p. 8.

Mr. Drewitt was the author of several small publications, particularly of one entitled, "Why are you a Churchman!" of which some thousands have been sold, the tract having passed through six editions. He was the author also of the anonymous pamphlet—"A Call to Union, &c."* which deserves to be generally known. The rest were of inferior importance.

There is one part of Mr. Drewitt's character that peculiarly requires to be set in a fair light, and ought to be more extensively understood. It is a part too, to which Mr. Biddulph was so well qualified to do ample justice, that nothing more is necessary than to hear him in his own words. "But that branch of the uniformity of his character, which I have principally in my view, is his unshaken attachment to the Church of England. And I advert principally to this, because the integrity of his character, as a minister of the establishment, has been impeached; and, (through the misrepresentations of ignorance, I trust,) his principles and conduct have been traduced both privately and publicly. I believe that I was both intimately and fully acquainted with his sentiments of ecclesiastical polity; and can attest, from personal knowledge, that he was a strict episcopalian, in consequence of a full conviction of the apostolical origin of the episcopal institution;† that he was warmly attached to the discipline as well as to the doctrines of the reformed Church of England. He had studied the point with close attention, and had formed his creed on the subject from the evidence that was brought before him. He had learned to honour his father in heaven that begat him with the word of his truth; and to reverence his mother that bare him and nourished him with the sincere milk of her doctrine. Had his general conduct been observed, and credit been given to his declaration (and surely credit ought to have been given to the declaration of such a man,) no suspicion could have arisen respecting the sincerity of his regard to our holy mother the church.‡

* Reviewed in the 1st vol. of the Christian Observer, 382.

† Mr. Drewitt was engaged at the time of his death, in abridging the excellent work of Bishop Hall on the subject of episcopacy.

‡ Another proof of uniformity in Mr. Drew-

"I have been frequently struck, when conversing with my dear departed friend on the subject just mentioned, with the meekness which he shewed under the repeated insults with which some of the public prints and private calumny had loaded him. No asperity of language dropped on these occasions from his lips; nor did I ever see his spirit ruffled by the unmerited reproach which he received. But he committed his character and cause to Him that judgeth righteously; indifferent to the opinion of men, while conscious of his own integrity in the matter. May those who were the agents in the defamation of his character, blush, repent, and be forgiven."

*Abstract of an Account of two Natives of Otaheite, Christian Mydo, aged 17, and Joseph Oley, aged 19; who departed this Life at Mirfield, in Yorkshire, 1803.**

THOUGH Missionaries had arrived at Otaheite in 1797, and these two youths were not altogether ignorant of the doctrines taught by them, yet it was the will of God that they should come to England, and there first obtain a knowledge of salvation. Mydo came to England in the Cornwall, a South Whaler, in which he made two voyages to the South Seas.

Mr. Gillham, a surgeon, who had accompanied the ship which carried the Missionaries to Otaheite, in 1796, had conceived a great affection for the natives of Otaheite, and soon after the Royal Admiral returned from that island, he being requested by Captain Wilson to inoculate Movee, a native of Otaheite, who had arrived in her, with the

itt's character, may be founded on the patriotic efforts which he made to serve his king and country in the present awful crisis. It may, perhaps, be assumed with great propriety, that a clergyman, who has solemnly engaged to "give himself wholly to the office" of the ministry, has, in general, little to do with worldly politics. But the present emergency is an exempt case. Mr. Drewitt exerted himself to the utmost in raising a corps of volunteers in the parish of Chedder, and succeeded beyond all reasonable expectation; no less than two hundred and twenty persons having enrolled themselves out of a population not exceeding two hundred and ninety-six of the four classes liable to be called out by the bill for General Defence. Frequently he attended the drill; and by his animated addresses excited among the parishioners a spirit of exemplary zeal for the common cause. On one of these occasions, when he had been stating to the rustic patriots their duties and obligations, one of them stepped forward, saying, "Sir, you have spoken enough; do get us some arms, and we will try what we can do."

* The account is inserted in the periodical accounts of the Moravian brethren, and is signed by two of their ministers, the Reverend Dr. Okely and the Reverend Charles La Trobe.

cow-pox, he went immediately on board for that purpose, where he met Mydo, who had just arrived from his second voyage in the Cornwall, and was come to see his countryman on board the Royal Admiral. As soon as Mydo saw Mr. Gillham he burst into tears, and said, he had known him well at Otaheite; he also informed him, that Oley was just arrived from the West Indies. Mr. Gillham immediately repaired on board the West India ship and found Oley, who also recognised him, having been a page to Iddeah, the queen, when he was at Otaheite. Movee obtained a passage home, but Oley and Mydo were taken by Mr. Gillham to his house, and introduced to the Reverend Dr. Haweis, Mr. George Collinson, and Mr. Hardcastle, from whom they experienced the greatest kindness and hospitality.

Oley came first to England in a South Whaler, in 1800, and was then indebted for protection to Mr. Hardcastle, who provided him with a passage to the West Indies, in one of his own ships, and on his return from thence extended his kindness to him in providing means for his instruction.

Mydo related, that he had waited upon the Missionaries as a servant, and expressed himself in terms of affection towards one in particular, whose conduct had left a good impression on his mind. Oley likewise cultivated an acquaintance with them, and resided for some time in the house of one of them. From the Missionaries they had probably heard the first principles of Christianity, which were more particularly explained to them in London; so that when they came to Mirfield they were not quite unacquainted with them.

What induced them to leave Otaheite does not clearly appear. What they themselves alleged, namely, "that they wanted to see the land from which the ships came," was probably the real motive; or rather the good Providence of God led them to adopt a measure which ultimately became the happy means of bringing them to the knowledge of himself.

Mydo, by his behaviour on board the ship, had gained the regard of the captain, who would not part with him but under an assurance that he would be well cared for; and it is worthy of remark that, though in the midst of men who, in general, pay no regard to religion, they contracted no bad habits, if we except a propensity discovered in Oley to indulge in the use of strong liquors, in which, however, as he was ashamed of it, it was found easy to restrain him. They were never guilty of any indecent expressions, and on hearing some people in the country use profane language, they declared their contempt of such an abuse of words.

On consulting about the best means of giving them christian instruction, the above-mentioned gentlemen determined to apply to the brethren to receive them into one of their schools in Yorkshire. This proposal was kindly complied with, and no time was lost in conveying them to Mirfield, about five miles from Huddersfield, and nine from Fulnec, where

there is a small settlement of the brethren, and a boarding-school for boys. They were most affectionately received at Fulnec, where they arrived with brother Latrobe, August 27, 1802, and after being detained about ten days they were taken to Mirfield. Their mild disposition and orderly behaviour was the more agreeable the less it was expected, and indeed, in outward morality, these unenlightened heathens put numbers of Christians so called to shame. Their attention to the works of art, with which that part of Yorkshire abounds, was great, and they remarked on every thing they saw with much shrewdness and good sense. From the first hour of their arrival they seemed at home. A regulation had been made suitable to their circumstances; and, besides the usual opportunity of attending the boarding-school, a single brother, (William Downs,) was appointed to be their overseer, to walk out with them, and to superintend their general conduct. They attended the school without compulsion, and were pleased with the company of their school-fellows. They likewise returned the faithful attention and unfeigned love, shewn to them by brother Downs, with reciprocal esteem and affection, and were easily led by gentle means, seldom requiring reproof.

It had been resolved to use no kind of compulsion whatever in making them attend the daily service in the chapel, but only to explain to them the design and benefit of it. In the beginning the idea of going to church seemed unpleasant to them, especially to Oley, but they liked to hear the singing of the congregation, and the sound of the organ, which brought them frequently to the chapel. After some time, however, they asked leave to attend constantly, and seemed to do it with pleasure.

They familiarly associated both with the boys of the school, and with the teachers and other brethren. Between Mydo and one of the boarders, Master James Wier, a real friendship appears to have subsisted, which proved of great benefit to him. Him he understood better than others, learned chiefly from him to read and comprehend the sense of the ten commandments, and profited by his conversation. By degrees Mydo laid aside all reserve, and would freely open his mind to brother Downs, who thereby gained frequent opportunities of directing him unto Jesus, as the Redeemer of mankind. Oley was naturally more reserved.

Whenever any of the wicked and superstitious customs of their countrymen were alluded to, they always expressed their dislike of them, and seemed so much ashamed of the sinful practices of Otaheite, that they showed an aversion to enter upon the subject; neither were they willing to gratify the curiosity of some neighbours, who, naturally enough, wished to see a specimen of Otaheitean diversions.

With respect to learning, they did not make such progress as could have been wished, owing chiefly to a want of perseverance,

a consequence of the uncontroled state in which the heathens grow up, and lately, to increasing weakness and ill health. Yet they had learnt to read and write a little, and to copy a letter.

Soon after their arrival they took the measles. However it pleased God to bless the means used for their recovery. Mydo bore this affliction with great patience and fortitude. On this occasion, the first clear evidence of the influence of the Spirit of God on his heart was discovered. He had frequently before expressed his dread of death, and was then directed to turn in faith to Jesus, who, by his death on the cross for us, had taken away the bitterness of death from all believers, and made our departure out of this world the means of our obtaining eternal happiness and glory. Now he declared, that he was no longer afraid to die, but was resigned to the will of God; and, on his recovery, he, of his own accord, ascribed his cure, not to the physician, but to the power and help of God.

Both of them being of a willing and generous disposition, they were always ready to offer their services in the family, and never failed to execute what was committed to them with intelligence and fidelity. In conversation they never transgressed the rules of decency, sobriety, and good manners, and shewed great civility and submission in their whole behaviour. To convince heathens of such inoffensive and sober manners, that they, with the rest of mankind, are sinners, and that without faith in a crucified Saviour, they must abide under the wrath of God, is surely the work of the Holy Ghost alone. Can, therefore, any doubt, that a genuine work of grace had commenced in the hearts of these youths when they not only took no credit to themselves on account of their good behaviour, but were even by degrees, (Mydo first, and Oley some time after) led to feel and own themselves sinners? Then, first, the doctrine of salvation, through the merits of Jesus Christ, became truly welcome to them; and, imperfect as their declarations were on this subject, they furnish convincing evidence that, by the power of the Holy Spirit, they had been made effectually to comprehend its import. A real love to our Saviour and his people also appeared in them, and Mydo even spoke with pleasure of returning to his native country and becoming a missionary.

Brother Downes in conversing with them never entered into long arguments to prove the truths of christianity, but took occasion from any thing that offered to direct their minds, in simple language, to consider the immortality of their souls; the state of man after death, when every one should receive according to the deeds done in body; the utter inability of mankind to deliver themselves from the power of sin and the devil; the love of God to fallen and rebellious sinners, and the means of redemption through faith in a crucified Saviour, and in his all-sufficient atonement, &c. These conversations, through the

divine blessing, generally left an abiding impression on their minds. One morning, Mydo addressed brother Downs to this effect, in his own peculiar manner:

"You told me, that my soul could not die, and I have been thinking about it. Last night my body lay on that bed, but I knew nothing of it, for my soul was very far off. My soul was in Otaheite. I am sure I saw my mother and my friends, and I saw the trees and dwellings, as I left them: I spoke to the people and they spoke to me; and yet my body was lying still in this room all the while. In the morning I was come again into my body, and was at Mirfield, and Otaheite was a great many miles off. Now I understand what you say about my body being put into the earth, and my soul being somewhere else, and I wish to know where it will be then when it can no more return to my body."

After some time Mydo frequently expressed a wish to be baptized; and, as it was of consequence to know whether he had a real desire to be washed from sin in the blood of Jesus, and to devote himself wholly unto him, or merely wished to be called a christian, the brethren, and particularly brother Okeley, endeavoured to inform him of the real intent of this sacred ordinance. He took occasion to ask him, whether he truly considered himself as a sinner before God, who could not be saved from sin and its curse, but by the grace and power of God alone? to which, in a spirit of unfeigned humility, he gave very satisfactory answers. He was asked, whether he believed that Jesus Christ was the only Saviour, and his Lord and God, who, out of love to him had become a man, shed his blood, and died, to redeem him? He answered that he believed it sincerely, adding, that he had long had that conviction. He afterwards grew more earnest in his applications for baptism, and listened with eagerness to the instructions given him; although he did not *fully* understand them. For a long time past he never went to bed before he had devoutly repeated the Lord's Prayer, and he was even overheard praying in private in his own way.

About Midsummer Oley being taken ill was removed to Fulneq for the sake of medical advice; and as it appeared possible that his illness might prove fatal, Mydo was sent for to see him. On this occasion he shewed the most earnest desire that Oley might be converted; for, at that time, Oley was not only indifferent about his eternal concerns, but even discovered some displeasure when exhorted to turn to God, and seek pardon and peace through the blood of Jesus. Mydo expressed his uneasiness about him, and appeared deeply interested in his spiritual welfare. Soon after, it pleased the Lord to create in Oley also an earnest desire to be saved.

From the beginning Oley distinguished himself from his companion, by being more conversible upon ordinary topics. He had likewise more dignity in his external appearance and manner, and more order, regularity, and neatness, in his dealings. On the other

hand, he had an air of haughtiness in his conduct, and, notwithstanding his dependant situation, would sometimes shew a spirit that could ill brook submission: these remarks will shew more clearly the contrast between his naturally unbroken disposition, and the mildness and gentleness which afterwards appeared in him. When he was taken ill, and had every symptom of a consumption, many attempts were made to open his mind to divine truths seemingly without effect. But one evening, when Dr. Okely was endeavouring to lead him to some idea of his sinfulness, he owned, with much contrition, that he had often been proud and cross. This indication of a sense of sinfulness, was afterwards increased to a real self-abhorrence on account of his sins.

In June an alarming swelling appeared on Mydo's right breast, which afterwards gathered to an abscess, and breaking, left an open sore which would not heal, notwithstanding the daily attendance of brother Waiblinger, physician of Fulnec, who took him to his own house that he might be able himself to afford him constant aid and alleviation. Perceiving that the abscess would not heal, he grew very thoughtful, and was at times low spirited. He appeared much disturbed by the thoughts of his giving trouble and being disagreeable, on account of the consequences of such an illness. He, however, sometimes attended at the chapel, and on the 29th of August was present at a meeting of the single brethren, when his devout demeanour, and fixed attention to what was said, was noticed with much edification by many.

Some days after brother Latrobe, who had first brought them to Yorkshire, came to Fulnec; Mydo rejoiced much at this, and spoke to him with much freedom of his present situation. Brother Latrobe endeavoured to remove his fears about giving trouble, and to raise his mind to a consideration of the happiness of those who believe in Jesus, and receive every thing as from his hands, and meant for their everlasting good. He exhorted him to look unto his Saviour that, through faith in his blood, he might obtain the forgiveness of his sins and eternal life; thus he would be able cheerfully to resign himself to the Lord's will.

His complaint increasing, weakened him at last so much that, at times, his reason seemed to be affected. On the 8th of September he was brought home to Mirfield, and performed the journey tolerably well; but he grew weaker every day, and was himself aware that his dissolution was at hand.

Oley was at the same time rapidly declining, and had an incessant cough. On the report of their illness, the directors of the London Missionary Society had resolved, if possible, to send him and Mydo back to Otaheite. The idea of seeing their relations and friends seemed to excite in both a wish to set out on the journey; but they readily admitted the impossibility of doing it for the present, and soon gave up all thoughts of it. Mydo said he was

only desirous once more to see his mother and sister; but Master Wier asked him, whether he really wished to go to Otaheite? his answer was, "Just as my Saviour pleases." On his return to Mirfield, he even expressed a wish that no steps might be taken to remove him, of which he was assured. To his nurse he said one morning that he felt himself an useless and troublesome being, and always showed the utmost gratitude for the care bestowed on him. His humility and thankfulness were edifying to all. When his disorder rendered him almost incapable of speaking he would greet his friends, and answer their inquiries concerning his willingness to depart, his love to God, &c. with smiles; which many who conversed with him termed *heavenly*. Amidst all his weakness, however, it was evident that God was preparing him for a happy exit out of this evil world.

On Thursday morning, the 22d of September, it appeared that he was hastening towards his dissolution; and the ministers of the Yorkshire congregations, then assembled in conference at Mirfield, resolved that he should be baptized on the same day; accordingly an arrangement was made in the chapel, to which he was brought in his bed, to give every one an opportunity of seeing so solemn a transaction. After a hymn had been sung, and a short address made to the congregation by brother Benade, bishop of Fulnec; and after a prayer for the divine blessings and a declaration of the faith of the candidate, Mydo was baptized, in the name of the Father, and of the Son, and of the Holy Ghost, and called *Christian*. The blessing of the Lord was then pronounced over him. Words cannot express what was felt by the congregation.

Although he had groaned much before, and appeared to be in pain, yet he lay quite still during the transaction, and gave tokens of attention to the service. When brought back to his apartment, he fell again into slight convulsions, in which he remained until near four o'clock in the morning of the 23d, when all pain seemed to forsake him. After breathing gently for half an hour, his soul took its flight to heaven.

Oley, though very weak, was present at the baptism, and much affected; after which he earnestly repeated his wish to be baptized. This favour was conferred on him also, on the Sunday following, September 25; and in the afternoon we met to inter the remains of Christian. Brother Latrobe spoke to a crowded and attentive auditory from Ps. cxvii. 1. and lxxii. 8.

Oley's complaint was a consumption, the foundation of which was certainly laid, before he came to Mirfield. When he first began to grow worse he was rather peevish, especially in his conversation with Mydo, whom he would sometimes upbraid with the trouble he gave to those about him, hinting that nobody would have troubled himself about him at all in Otaheite. This proceeded partly from a notion that he was above him in rank; but the

brethren informed him, that as God is no respecter of persons, but extends his mercy to all who stand in need of it, so also we should show kindness to each other, without any regard to what might be thought their due among their former connexions; to which he submitted.

Mydo's illness, when it took a more serious turn, seemed to work much on Oley's mind, and to render him thoughtful; so that whenever the love of God in Christ Jesus was spoken of, or our departure out of this life, he was much moved. He was baptized on Sunday the 25th, as above related. The service was nearly the same as on the occasion of Mydo's baptism, except that Oley was able to walk into the chapel. As, however, he was very weak, brother Benade did not use the whole liturgy. On putting the question to him, "Dost thou desire to be delivered from the power of sin and Satan, and to be received into the fellowship of Jesus Christ, and of those who believe in him by holy baptism?" he answered, "Yes, certainly I do!" with such fervency, that it drew tears from the eyes of all who heard him. He was then baptized in the name of the Father, Son, and Holy Ghost, and called *Joseph*, after Mr. Harcastle.

While Christian lay in his coffin Joseph desired to see him, and far from expressing the horror he used to do at the idea of death, he stood with a pensive and placid countenance, contemplating the corpse. Just before the funeral he desired once more to be led into the room where he lay, and after looking at him for a few minutes, retired to his chamber, expressing his hope that he should likewise soon depart to our Saviour in peace.

He now began to decline in strength very rapidly, and a few days after his baptism appeared so near his end, that Dr. Okely, who was sent for, commended his departing soul to God in fervent prayer.

During the time which elapsed between his baptism and death, his patience and serenity of mind afforded edification to all who saw him; and his amiable and humble gratitude for the least service done to him was peculiarly striking. He departed this life in a gentle manner, in the night between the 13th and 14th of October.

DEATHS.

Jan. 26. At Mackery End, Hertfordshire, aged eighty-three, Thomas Hawkins, Esq.

Feb. 3. In consequence of the rupture of a blood-vessel, the Reverend H. C. Mason, M.A. Rector of St. Mary, Bermondsey, and Chaplain to Lord Onslow.

Feb. 7. In the eighty-sixth year of his age, Thomas Chapman, Esq. of Spratton, Northamptonshire.

Feb. 9. In Somerset-street, aged seventy-six, after an illness of near three years continuance, the Honourable Mrs. Rothe, widow of the late Count de Rothe, Lieutenant-general in the service of his Most Christian Majesty.

A few days ago, Mr. John Meller, of Lane End, in Staffordshire, aged one hundred and six. His remains were attended to the grave by thirteen friends, whose ages amounted to one thousand two hundred and ninety-six!

In the West Indies, the Honourable Lieut. Murray, second of the *Blanche*, (son of the late Bishop of St. Asaph.) He had been made commander, and died the second day afterwards.

Jan. 20. At Hereford, in her eighty-fourth year, Mrs. Butler, relict of the late Bishop of that see, and daughter and co-heiress of Sir Charles Vernon, of Farnham, in Surry.

Feb. 3. Mr. Slater, who with his wife was on a visit to Mrs. Bristow, Spring-gardens: he suddenly dropped down in a fit, and expired in a few hours.

Feb. 3. At Thorpe Lee, Surrey, aged eighty-five, Sir Edward Blackett, Bart. of Matfen, in Northumberland.

Feb. 6. At Bath, in his fifty-second year, the Honourable William Bingham, of Philadelphia, lately a Senator of the United States of America, and esteemed one of the most wealthy individuals in that republic.

Lately, in Seymour-street, Bath, the Rev. Dr. Watson.

Jan. 15. At Westfield, near Haddington, in the prime of life, Captain James Dudgeon, of the late Caithness Highlanders.

Jan. 18. At Newport, in the Isle of Wight, in his seventy-third year, the Right Honourable Leonard Lord Holmes, Baron Holmes, of Kilmallock, in the county of Limerick.

Jan. 19. In Cleveland-row, Robert Drummond, Esq. Banker, at Charing-Cross.

Jan. 19. At his house in Golden-grove, Carmarthenshire, John Vaughan, Esq. Lord Lieutenant and Custos Rotulorum of that county.

Jan. 21. At Falmouth, J. Drury, Esq. who was going out Commissary-general to Barbadoes.

On the 6th of August, at his house on Choultry Plain, Madras, Sir Paul Joddrell, late Physician to his Highness the Nabob of Arcot.

Lately, Mrs. Robinson, relict of General Robinson, and sister to Alderman White, of Portsmouth.

Lately, at Nottingham, Mrs. Broomhead, wife of Captain James Broomhead, who died the preceding day; and were both interred in one grave.

Jan. 6. On board the *Augustus Caesar*, on his passage to Jamaica, Andrew Milne, Esq. Merchant, late of Thavies Inn.

Jan. 12. At Hinckley, in Leicestershire, the Reverend John Cole Galloway, rector of Stoke Golding, in that county, and vicar of Hinkley.

Jan. 13. After a few hours illness, Mrs. Shaw, the lady of Lieutenant-governor Shaw, of the Isle of Man.

Jan. 15. At Brotherton, in the 86th year of his age, James Scott, Esq. of Brotherton.

Jan. 16. At Dundee, John Kinloch, Esq. of Kilrif.

Jan. 19. In her twenty-second year, Miss Ward, daughter of the Rev. Henry Ward, of Havering Bower, in Essex.

Jan. 20. At Sunderland, aged eighty-three, Adam Scott, M. D. senior physician to the Dispensary.

Last week, at Hodge Grove, near Watford, the Rev. Joseph Fawcett, late lecturer at the Old Jewry.

Jan. 23. In the eighty-sixth year of his age, at his house in Green-park-place, Bath, the Rev. Daniel Watson, Rector of Middleton Syas.

Jan. 26. Aged eighty-one, the Rev. Henry Hewgill, of Hornby Grange, in Yorkshire, in which riding he had acted as a justice of peace forty-three years.

Same day, at his apartments in Holborn, the Rev. W. Keddon, M. M. of Magdalen College, Oxford, F. S. A. and curate and morning preacher of St. Giles in the Fields.

Jan. 26. In Hill-street, Lady Gresham, relict of Sir John Gresham, Bart. late of Titsey-place, Surrey.

Same day, Robert Coales, Esq. the principal partner in the Birmingham and Warwickshire Bank.

A few days ago, at Shrivenham, Berks, the Rev. Batfoot Colson, a Canon Residentiary of Salisbury Cathedral, vicar of Shrivenham, and of Imber, in Wilts, and a magistrate of Wilts and Berks.

Dec. 20. At Stutton in the Forest, Yorkshire, the Rev. Andrew Cheap, M. A.

Same day, at High Wycombe, Bucks, Mrs. Jennett Winchester, aged seventy-nine, relict of the late Rev. Dr. Thomas Winchester, of Appleton, Berks.

Jan. 27. At Brompton, the Rev. C. Gra-

ham, rector of Watten Rebston, Hertfordshire.

Lately, the Rev. Thomas Stock, A. M. rector of St. John the Baptist, perpetual curate of St. Aldgate, Gloucester, and vicar of Glasbury, Breconshire.

At St. Andrew's, Mr. William Baron, Professor of Belles Lettres and Logic in that University.

Jan. 7. The Rev. Dr. Walker, Professor of Natural History in the University of Edinburgh, and minister of Collington.

Jan. 8. At Cambridge, Mrs. Smith, sister-in-law of the late Rev. Dr. Smith, Master of Caius College, and Chancellor of Lincoln, and mother of Joseph Smith, Esq. of Shortgrove, in Essex, and of Mrs. Porter, the wife of the Bishop of Clogher.

Last week, at Hackney, the Rev. James Stubbs, Senior Fellow of St. John's College, Cambridge.

Jan. 6. At his Prebendal House in the College, Durham, aged seventy-eight, the Rev. Newton Ogle, D. D. Dean of Winchester, and Prebendary of Durham Cathedral.

Lately, Sir Francis Sykes, Bart. M. P. for Wallingford, in Berks.

Lately, at his father's house at Bewdley, in his twenty-eighth year, the Reverend T. Aylesbury Roberts, M. A. of Christ Church, Oxford, and vicar of Hagley; to which valuable living he was presented a few months since.

Jan. 8. At the Palace at Wells, in his seventy-fifth year, the Rev. John Gooch, prebendary of Ely, and rector of Ditton and Wellingham, in Cambridgeshire.

Jan. 12. At Maidenhead, Berks, Miss Youde, daughter of the late Rev. John Youde, A. M. Vicar of Hingham, Kent.

ANSWERS TO CORRESPONDENTS.

THE following papers have been received by us during the month; but circumstances have hitherto prevented our examining them so particularly as to be able to give any opinion of their respective merits, viz. A CURATE IN THE NORTH; H. T. on *Mark* xiii. 10—15; BOETHES; C. S.; A SINCERE INQUIRER AFTER TRUTH; F. H. I.; HENRICUS; ORTHODOXUS; ICONOCLASTES; O.; Æ. D. L.; C. L.; A. A.; R. S.; VICINUS; B. V.; H.; AN OBSCURE FEMALE; Y. Z.; H. R.; AMICUS; A. Z.; BITHRON; A CHURCHMAN; M. L. B.; DALTON; HONESTUS; LANCASHIRE; BARNABAS; PISTOS; and GRAMMATIKOS.

The book mentioned by H. Y. is under consideration.

We think B. D. might have seen that we have at least not acted *partially* with respect to his friend. We have noticed no fast day sermons before the present month, one excepted, to which only a few lines were given. It is our rule not to insert anonymous reviews.

VERAX, had he been so inclined, might have satisfied himself of the truth of the facts which he questions. *His very good authority* has unquestionably misled him. Indeed we are greatly at a loss to account for the affirmations of VERAX, *knowing* the opportunities he has of ascertaining their inaccuracy.

We are desired to correct a mistake in the account of the Death of Mr. Taylor, of Lockwood, in our number for December last. Mr. Taylor had a fall from his horse into the water, by which he caught a cold that brought on a violent fever, of which he died on the seventh day following.

We are sorry that, owing to an oversight, we omitted to announce, in its proper place, the intended publication of *A Clerical Calendar, or Annual Register of the Ecclesiastical Establishment in England and Wales*. The particulars will be given in our next.